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Sir Tho.s Gery Cullum B.t

F. R. S.

Maria Hanson

1769

SURE METHODS

OF ATTAINING A

Long and Healthful LIFE.

Written originally in ITALIAN,

BY

LEWIS CORNARO,

A noble VENETIAN, when near an hundred Years old.

Tranſlated into Engliſh by W. JONES A.B.

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M DCC LXVIII

TO

Sir THOMAS CUDDON, Kt.

AND

CHAMBERLAIN

OF THE

City of LONDON.

HONOURED SIR,

TO receive, and not to acknoowledge favours when received is become too common a practice of late. Nay ſome there are, who, inſtead of making any ſuitable return to their benefactors, paſs the ſlight upon, and abuſe them for their kindneſs. But theſe perſons are the ſtain, blemiſh and ſcandal of human nature, and are guilty of

a crime, for which ingratitude is is too ſoft a name.

That I might not be one of thoſe Ingrates, whom all men of ſenſe and reaſon may with juſtice condemn; I have taken this occaſion of making ſome ſmall acknowledgement for the many great and continued favours I have received from you, by preſenting to your patronage this little treatiſe of the noble CORNARO, concerning the means of attaining a long and healthful life.

Very juſtly may this piece claim protection at your hands, ſince the moderation, and temper, which you ſhew in the execution of that office committed by this great city to your truſt, can be nothing elſe but the product of an exact obſervation of the rules of temperance, and ſobri-

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ety prescribed by the noble VENETIAN.

'Tis a sober, and regular life, which makes men sedate and calm, and fit for public business; and whether this be not one part of your character, I leave all who had any thing to do with you in you office to judge. This your very enemies (if you have any, and who is there but has some?) must acknowledge to be real truth, and no flattery.

But not to trespass too much upon your time, which I know to be taken up with greater affairs for the public good: I beg leave only to subscribe myself, what I am with all sincerity,

Your most obliged
and humble servant

W. JONES.

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INTRODUCTION.

LONG Life is one of the greateſt bleſſings that we mortals can enjoy, it being what all men naturally deſire and wiſh for. Nay, when men are come to the longeſt date, they deſire yet to live a little longer. But however, health is that which ſweetens all our other enjoyments, without which the longeſt life would be no more than a living death, and render us burdenſome to ourſelves, and troubleſome to all about us.

But though life be ſo deſirous, and health ſo great a bleſſing, yet how much is both the one and the other unvalued by the greateſt part of mankind? Whatever they may think or ſay of the

ineſtimableneſs of thoſe precious jewels, yet it is plain by their practice, that they put the ſlight upon, and deſpiſe them both; and moſt men are hardly ſenſible of the worth of health, till they come in good earneſt to be deprived of it.

How many men do we daily ſee who, by their intemperance and exceſs, lay the ſeeds of future diſtempers, which either carry them off in the flower of their age, which is the caſe of moſt, or elſe render their old age, if they arrive to it, uneaſy and uncomfortable? And though we ſee others daily drop into the grave before us, and are very apt, with juſtice, to aſcribe the loſs of our friends to their living too faſt; yet we cannot forbear treading in the ſame ſteps, and following the ſame courſes, till at laſt, by a violent and unnatural death, we are hurried off the ſtage of life after them.

What the noble *Cornaro* obſerves of the *Italians* of his time, may with juſtice be applied to this nation at preſent

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viz. " That we are not contented with " a plain bill of fare ; that we ranſack " the elements of earth, ſea, and air, " for all ſorts of creatures to gratify our " wanton and luxurious appetites ; " that, as if our tables were too na- " row and ſhort to hold our proviſions, " we heap them up upon one another. " And laſtly, that, to create a falſe ap- " petite we rack the inventions of our " cooks, for new ſauces and provoca- " tives, to make the ſuperfluous morſel " go down with the greater guſt."

This is not a groundleſs obſervation, but it carries an experimental conviction along with it. Look into all our public entertainments and feaſts, and ſee whether luxury and intemperance be not too predominant in them. Men upon ſuch occaſions think it juſtifiable to give themſelves the liberty to eat heartily, and to drink deeply ; and many think themſelves not welcome or well entertained, if the maſter of the feaſt be ſo wiſe as not to give

them an occaſion of loſing the MAN, and aſſuming the BEAST.

In oppoſition to ſuch a practice, and to ſhow the good effects of a ſober and regular life, was the deſign of *Cornaro* in writing the enſuing Treatiſe, as is alſo ours in handing it into the world in an *Engliſh* dreſs. What he wrote was from his own experience, and he felt the benefit of that regimen which he preſcribes to others; and they may meet with the ſame ſucceſs, if with prudence and caution they apply it to themſelves.

It cannot indeed be expected that every man ſhould tie himſelf up ſtrictly to the obſervation of the ſame rules in his diet, as this noble *Venetian* followed; ſince the variety of climates, conſtitution, age, and other circumſtances may admit of great variations. But this we may aſſert as a reaſonable, general, and undeniable maxim, founded upon reaſon and the nature of things; that, for the preſervation of health, and the prolonging a man's

man's life, it is neceſſary that he eat and drink no more than what is ſufficient to ſupport his natural conſtitution: and on the contrary, whatſoever he eats or drinks beyond that is ſuperfluous, and tends to the feeding of the corrupt and vicious humours, which will at laſt, though they they may be ſtifled for a time, break out into a flame, and burn the man quite down, or elſe leave him a ruined and ſhattered building.

This general maxim, which we have laid down, will hold good with reſpect to men of all ages and conſtitutions; and under whatſoever climate they live, if they have but the courage to make a due application of it, and to lay a reſtraint upon their unreaſonable appetites.

After all, we will not, we dare not warrant, that the moſt ſtrict and ſober life will ſecure a man from all diſeaſes, or prolong his days to that age which *Signior Cornaro* promiſes them by his own experience. Natu-

ral infirmities and weakneſſes which a man brings along wtth him into the world, which he derived from his parents, and could not avoid, may make him ſickly and unhealthful, notwithſtanding all his care and precaution; and outward accidents (from which no man is free) may cut the thread of life before it be half ſpun out. There is no fencing againſt the latter of theſe; but as to the former, a man may in ſome meaſure correct and amend them by a ſober and regular life. In fine, let a man's life be longer or ſhorter, yet ſobriety and temperance render it pleaſant and delightful. One that is ſober, though he lives but thirty or forty years, yet lives long, and enjoys all his days, having a free and clear uſe of all his faculties; whilſt the man that gives himſelf up to exceſs, and lays no reſtraint upon his appetites, though he prolongs his days to three or four ſcore years (which is next to a miracle) yet is his life but one continued doſing ſlumber; his head being

aways

always full of fumes; the powers of his ſoul cloudy and dark; the organs of his body weak and worn out; and neither of them fit to diſcharge the proper offices of a rational creature.

Now let any one, upon ſerious reflection, conſider which is moſt eligible, a ſober and regular, or an intemperate and diſorderly courſe of life. Certainly there is no great difficulty in determining this queſtion; the main buſineſs is to perſuade men to put into practice what they are really in their own conſciences convinced to be neceſſary for them to do. And this might eaſily be done, were not men borne down, even againſt their own ſentiments, by prejudice, cuſtom and example. It is therefore requiſite, in order to the farther recommending of ſobriety, to take off and anſwer ſome objections, (not taken notice of by *Cornaro*) which ſome in our days make uſe of to juſtify their contrary practice.

Some of the wits of the age tell us, "That wine, even drunk to exceſs "enlivens

" enlivens the fancy, and infuſes bold " and great thoughts into a man, " makes his writings briſk and airy, a " pleaſure to himſelf, and no leſs de- " lightful to others ; whilſt others pre- " tend ſobriety makes them dull and " flat in all their performances, and " nothing but what is phlegmatic " and heavy is the product of their " genius."

In anſwer to this, it may be ſaid, that this their aſſertion is apparently falſe. What the effects of theſe ſpirits of wine and a heated brain have been, and how much the modern wits have improved by ſuch a method, is evident by the many looſe and profane plays and poems, which they have of late years publiſhed. There is indeed in them a flaſhineſs, ſprightlineſs, and an unuſual boldneſs of thought, even to the outbraving and ridiculing of all that is good and ſacred. But call you this refined wit ? No, it is fool hardineſs, profaneneſs and blaſphemy, ſuch as would ſtartle a ſober man

to

to hear or read, and would even make the authours themſelves to bluſh, were they not arrived to ſuch a degree of impudence, *as not to be aſhamed.* The very air of theſe writings informs you, that they were drawn off from the *lees of wine*: That a debauched and licentious converſation gave them their ideas of men and manners, ſo forced, monſtrous, and ſhocking to nature. Beſides, take thoſe witty men out of their own way, and they are as dull and heavy as any other animals. Witneſs thoſe paltry defences, which have hitherto been made for the *Engliſh* ſtage, in oppoſition to Mr. *Collier*'s view: Wherein the poets have wretchedly betrayed their cauſe, and the force of wit and wine has not been able to withſtand a ſober and ſolid argument. But the caſe is not ſo with men who obſerve a due regimen in what they eat or drink. Whatever the wits may falſely repreſent, yet we may venture to aſſert, that the beſt diſcourſes which have appeared in print upon pious, rational,

tional, and noble ſubjects, have been the product of cool, calm, and ſober thoughts. No heat, no flaſh, but true and ſolid arguments appear in them; and how unpleaſant and dull ſoever they may ſeem to ſome of a vitiated and prejudiſed temper of mind, yet by the wiſer part of mankind, on whoſe judgement one ought chiefly to rely, they will be always juſtly eſteemed and reſpected.

It is further urged by ſome others, who have abſolutely abandoned themſelves to ſenſual pleaſures; "That it "is better to live a few years in the "full enjoyments of the good things "of this world, than to ſpend a cen- "tury in a continual reſtraint laid upon "their appetites." But the extravagance of theſe men appears at firſt view; *eat, drink, and be merry*, is all they aim at, and they do not care how ſoon their ſouls ſhall be required of them: They are ſtrangers to the pleaſures which health and good old age can afford men, and therefore live

apace.

space, though in truth they do not live at all to any purpose. By their excesses and extravagances they render themselves useless to themselves and to others. They are always in a ferment, and never come to cool and sedate thoughts of things. Hence it was, that a noble * peer of this kingdom, one of a large genius and quick parts, was hurried by an intemperate sort of life to such extravagances, as for several years not to be his own man; and though he lived not half the age of a man, yet by his excesses he did not enjoy the half of those days wherein he lived. He perverted those parts which God had given him, and made them the panders to vice and debauchery; which occasioned a noble friend of his to reflect upon him in these words;

Such nauseous songs by a late author made,
Draw an unwilling censure on his shade.

* E of Rochester.

Not

Not that warm thoughts of the transporting joy
Can ſhock the chaſteſt, or the niceſt cloy;
But words obſcene, too groſs to move deſire,
Like heaps of fewel, only choak the fire.
Noamby's Eſſay on Poetry

The late ingenious Mr. *Addiſon* has, in his Spectators, more than once treated on this ſubject; particularly, in *No.* 195, he has given us a very noble and elegant apology in favours of temperance, which, as the argument is the ſame, and that it contains a ſhort account of the authour *Cornaro*, and a commendable character of the treatiſe itſelf, we ſhall here beg leave to ſubjoin it to this Introduction.

Fools,

Fools, not to know that half exceeds the whole,
Nor the great bleſſings of a frugal board.

THERE is a ſtory, in the *Arabian Nights Tales*, of a king who had long languiſhed under an ill habit of body, and had taken abundance of remedies to no purpoſe. At length, ſays the fable, a phyſician cured him by the following method: He took an hollow ball of wood, and filled it with ſeveral drugs; after which he cloſed it up ſo artificially that nothing appeared. He likewiſe took a mall, and after having hollowed the handle, and that part which ſtrikes the ball, he incloſed in them ſeveral drugs, after the ſame manner as in the ball itſelf. He then ordered the ſultan, who was his patient, to exerciſe himſelf early in the morning with theſe rightly prepared inſtruments, till ſuch time as he ſhould ſweat: When, as the ſtory goes, the

virtue of the medicaments perſpiring through the wood, had ſo good an influence on the ſultan's conſtitution, that they cured him of an indiſpoſition which all the compoſitions he had taken inwardly had not been able to remove. This eaſtern allegory is finely contrived to ſhow us how beneficial bodily labour is to health, and that exerciſe is the moſt effectual phyſic. I have deſcribed in my hundred and fifteenth paper, from the general ſtructure and mechaniſm of an human body, how abſolutely neceſſary exerciſe is for it's preſervation: I ſhall in this place recommend another great preſervative of health, which in many caſes produces the ſame effects as exerciſe, and may, in ſome meaſure, ſupply it's place, where opportunities of exerciſe are wanting. The preſervative I am ſpeaking of is temperance, which has thoſe particular advantages above all other means of health, that it may be practiſed by all ranks and conditions, at any ſeaſon or in any place. It is a kind of regimen

into

into which every man may put himſelf, without interruption to buſineſs, expence of money, or loſs of time. If exerciſe throws off all ſuperfluities, temperance prevents them; if exerciſe clears the veſſels, temperance neither ſatiates nor overſtrains them, if exerciſe raiſes proper ferments in the humours, and promotes the circulation of the blood, temperance gives Nature her full play, and enables her to exert herſelf in all her force and vigour; if exerciſe diſſipates a growing diſtemper, temperance ſtarves it.

PHYSIC, for the moſt part, is nothing elſe but the ſubſtitute of exerciſe or temperance. Medicines are indeed abſolutely neceſſary in acute diſtempers, that cannot wait the ſlow operations of thoſe two great inſtruments of health; but did men live in an habitual courſe of exerciſe and temperance, there would be but little occaſion for them. Accordingly we find that thoſe parts of the world are the moſt healthy, where they ſubſiſt by

the chace; and that men lived longeſt when their lives were employed in hunting, and when they had little food beſides what they canght. Bliſtering, cupping, bleeding, are ſeldom of uſe but to the idle and intemperate; as all thoſe inward applications which are ſo much in practice among us, are, for the moſt part, nothing elſe but expedients to make luxury conſiſtent with health. The apothecary is perpetually employed in countermining the cook and the vintner. It is ſaid of *Diogenes*, that, meeting a young man who was going to a feaſt, he took him up in the ſtreet, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him. What would that Philoſopher have ſaid, had he been preſent at the gluttony of a modern meal? Would not he have thought the maſter of a family mad, and have begged his ſervants to tie down his hands, had he ſeen him devour fowl, fiſh, and fleſh; ſwallow oil and vinegar, wines,

and

and ſpices; throw down ſalads of twenty different herbs, ſauces of an hundred ingredients, confections and fruits of numberleſs ſweets and flavours? What unnatural motions and counter-ferments muſt ſuch a medley of intemperance produce in the body? For my part, when I behold a faſhionable table ſet out in all it's magnificence, I fancy that I ſee gouts and dropſies, fevers and lethargies, with other innumerable diſtempers, lying in ambuſcade among the diſhes.

NATURE delights in the moſt plain and ſimple diet. Every animal, excepting man, keeps to one diſh. Herbs are the food of this ſpecies, fiſh of that, and fleſh of a third. Man falls upon every thing that comes in his way; not the ſmalleſt fruit or excreſſence of the earth, ſcarce a berry, or a muſhroom, can eſcape him.

It is impoſſible to lay down any determinate rule for temperance, becauſe what is luxury in one may be temperance in another; but there are few

that have lived any time in the world, who are not judges of their own conſtitutions, ſo far as to know what kinds and what proportions of food do agree beſt with them. Were I to conſider my readers as my patients, and to preſcribe ſuch a kind of temperance as is accommodated to all perſons, and ſuch as is particularly ſuitable to our climate and way of living, I would copy the following rules of a very eminent phyſician. "Make your whole repaſt out of one diſh. If you indulge in a ſecond, avoid drinking any thing ſtrong till you have finiſhed your meal; at the ſame time abſtain from all ſauces, or at leaſt from ſuch as are not the moſt plain and ſimple." A man could not be well guilty of gluttony, if he ſtuck to theſe few obvious and eaſy rules. In the firſt caſe, there would be no variety of taſtes to ſolicit his palate, and occaſion exceſs; nor in the ſecond, any artificial provocatives to relieve ſatiety, and create a falſe appetite. Were I to preſcribe a rule for drinking,

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it ſhould be formed upon a ſaying quoted by Sir *William Temple*; *The firſt glaſs for myſelf, the ſecond for my friends, the third for good-humour, and the fourth for mine enemies.* But becauſe it is impoſſible for one who lives in the world to diet himſelf always in ſo philoſophical a manner, I think every man ſhould have his days of abſtinence, according as his conſtitution will permit. Theſe are great reliefs to Nature, as they qualify her for ſtruggling with hunger and thirſt, whenever any diſtemper or duty of life may put her upon ſuch difficulties; and at the ſame time give her an opportunity of extricating herſelf from her oppreſſions, and recovering the ſeveral tones and ſprings of her diſtended veſſels. Beſides, that abſtinence well timed often kills a ſickneſs in embryo, and deſtroys the firſt ſeeds of an indiſpoſition. It is obſerved by two or three ancient authours, that *Socrates*, notwithſtanding he lived in *Athens* during that great plague, which has made ſo much noiſe

through

through all ages, and has been celebrated at different times by ſuch eminent hands; I ſay, notwithſtanding that he lived in the time of this devouring peſtilence, he never caught the leaſt infection, which thoſe writers unanimouſly aſcribe to that uninterrupted temperance which he always obſerved.

And here I cannot but mention an obſervation which I have often made, upon reading the lives of the philoſophers, and comparing them with any ſeries of kings or great men of the ſame number. If we conſider theſe ancient ſages, a great part of whoſe philoſophy conſiſted in a temperate and abſtemious courſe of life, one would think the life of a philoſopher and the life of a man were of two different dates. For we find that the generality of theſe wiſe men were nearer an hundred than ſixty years of age, at the time of their reſpective deaths. But the moſt remarkable inſtance of the efficacy of temperance towards the procuring of Long Life, is what we meet with in a little book, publiſhed

publiſhed by Lewis Cornaro the *Venetian*; which I the rather mention, becauſe it is of undoubted credit, as the late *Venetian* ambaſſador, who was of the ſame family, atteſted more than once in converſation, when he reſided in *England*. *Cornaro*, who was the authour of the little treatiſe I am mentioning, was of an infirm conſtitution, till about forty; when, by obſtinately perſiſting in an exact courſe of temperance, he recovered a perfect ſtate of health; inſomuch, that at fourſcore he publiſhed his book, which has been tranſlated into Engliſh, under the title of *Sure Methods to attain A Long and Healthful Life*. He lived to give a third or fourth edition of it, and, after having paſſed his hundredth year, died without pain or agony, and like one who falls aſleep. The treatiſe I mention has been taken notice of by ſeveral eminent authors, and is written with ſuch a ſpirit of cheerfulneſs, religion, and good ſenſe, as are the natural concomitants of temperance and ſobriety.

ſobriety. The mixture of the old man in it is rather a recommendation than a diſcredit to it.

METHODS

TO ATTAIN

A Long and Healthful Life.

By LEWIS CORNARO.

THE

SURE WAY

TO ATTAIN

A Long and Healthful Life.

CHAP. I.

Of a ſober and regular Life.

NOTHING is more certain than that cuſtom becomes a ſecond nature, and has a great influence upon our bodies. Nay, it has too often more power over the mind, than reaſon itſelf. The honeſteſt man alive, in keeping company with libertines, by degrees forgets the maxims of probity which he had imbibed from the very breaſt, and gives himſelf the looſe

in thoſe vices which he ſees practiſed. If he be ſo happy as to relinquiſh that bad company, and to meet with better, virtue will triumph in it's turn; and he inſenſibly reſumes the wiſdom which he had abandoned. In a word, all the alterations which we perceive in the temper, carriage, and manners of moſt men, have ſcarce any other foundation but the force and prevalence of cuſtom.

I have obſerved that it is cuſtom which has given riſe to two very dangerous evils, within a little time in *Italy*; the firſt I reckon to be flattery and ceremony; and the ſecond, intemperance both in eating and drinking.

The firſt of theſe baniſhes out of human converſation all plain-dealing, frankneſs, and ſincerity: And againſt the latter I declare open war, as being the moſt deſtructive of Health, and the greateſt enemy it has.

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It is an unhappineſs into which the men of this age are fallen, that variety of diſhes is *a-la-mode*, and become ſo far preferable to frugality. And yet the one is the product of temperance; whilſt pride and an unreſtrained appetite is the parent of the other. Notwithſtanding the difference of their origin, yet prodigality is at preſent ſtiled magnificence, generoſity, and grandeur, and is commonly eſteemed of in the world; whilſt frugality paſſes for an avaritious and ſordid ſpirit, in the eyes of moſt men. Here is a viſible errour which cuſtom and habit have eſtabliſhed.

This errour has ſo far ſeduced us, that it has prevailed upon us to renounce a frugal way of living, though taught us by nature, even from the firſt age of the world, as being that which would prolong our days; and has caſt us into thoſe exceſſes which ſerve only to abridge the number of them. We become old before we have been able

to taſte the pleaſure of being young; and the time which ought to be the ſummer of our lives, is often the beginning of their winter. We ſoon perceive our ſtrength to fail, and weakneſs to come on apace, and decline even before we come to perfection. On the contrary, ſobriety maintains us in the natural ſtate wherein we ought to be; our youth is laſting, and our manhood attended with a vigour that does not begin to decay till after a great many years. A whole century muſt be run out before wrinkles can be formed on the face, or gray hairs grow on the head. This is ſo true, that when men were not addicted to voluptuouſneſs, they had more ſtrength and vivacity at fourſcore, than we have, at preſent, at forty.

O unhappy *Italy!* doſt thou not perceive that gluttony and exceſs robs thee every year of more inhabitants than peſtilence, war, and famine could have deſtroyed? Thy true plagues are thy

thy frequent feaſtings, which are ſo extravagant, that no tables can be made large enough to hold that number of diſhes which prodigality lays upon them, but they are forced to be heaped upon one another in pyramids. What madneſs, what fury is this! Regulate this diſorder, if not for God's ſake yet for thy own. I am ſure there is no ſin, that diſpleaſes him more, nor any voluptuouſneſs that can be more pernicious to thyſelf. Endeavour then to heal thyſelf of this, as being one of thoſe epidemical diſtempers, from which thou mayeſt be preſerved by wholeſome food, and by the precautions that may prevent them. It is very eaſy to avoid the evils which an exceſs in eating or drinking may bring upon us; nor is it any hard matter to find out a ſovereign remedy againſt repletion, ſince Nature herſelf has taught us it. Let us only give her what ſhe requires, and not overcharge her; for a ſmall matter ſuffices Nature. The rules of temperance are derived from thoſe of right

reaſon. Let us accuſtom ourſelves to eat only to ſupport life; what is more than neceſſary for our nouriſhment, ſows the ſeeds of ſickneſs and death; it is a pleaſure for which we muſt pay very dear, and which can neither be innocent nor excuſable, ſince it muſt be ſo prejudicial to us.

How many have I ſeen cut off in the flower of their years by the unhappy cuſtom of high feeding? How many excellent friends has gluttony deprived me of, who might have been ſtill an ornament to the world, an honour to their country, and have occaſioned me as much ſatisfaction in enjoying them, as now I have ſorrow in loſing them.

It is to put a ſtop to this ſpreading contagion that I have undertaken to ſhow in this ſmall tract, that the number and variety of diſhes is a fatal abuſe which ought to be corrected, by living ſoberly, as did the patriarchs of old.

Several

Several young perſons, who for their good qualities merit my eſteem, having loſt their fathers ſooner than they could have expected, have expreſſed a great deſire of being acquainted with my manner of living. I could not but think their curioſity very reaſonable, ſince nothing is more reaſonable than to wiſh for long life. The more we advance in years the larger will our experience be; and if Nature, which aims only at our good, adviſes us to grow old, and concurs with us in that deſign, it is becauſe ſhe is ſenſible that the body being weakened by time, which deſtroys all things, the mind, when diſengaged from the ſnares of voluptuouſneſs, is more at leiſure to make uſe of it's reaſon, and to taſte the ſweets of virtue. Hereupon I was willing to ſatisfy thoſe perſons, and at the ſame time to do ſome ſervice to the public, by declaring what were the motives that induced me to renounce intemperance, and live a ſober life; by ſhowing the method I obſerve,

and

and what benefit I find thereby; and lastly, by demonstrating that nothing can be more beneficial to a man, than to observe a regimen, that it is practicable and very necessary to be followed.

I say then, that the weakness of my constitution, which was considerably increased by my way of living, cast me into so deplorable a condition, that I was forced to bid a final adieu to all feastings, to which I had all my life long a violent inclination. I was so often engaged in excesses of this kind, that my tender constitution could not hold up under the fatigues of them. I fell into several distempers, such as pains of the stomach, the cholic, and the gout. I had a lingering fever, and an intolerable thirst continually hanging upon me. This made me despair of any cure, and though I was then not above thirty-five or forty years of age, yet I had no hopes of finding any other end

end of my diſtempers, but what ſhould end my life too.

The beſt phyſicians in *Italy* made uſe of all their ſkill for my recovery, but without ſucceſs. At laſt, when they quite deſpaired of me, they told me they knew only of one remedy that could cure me, if I had reſolution enough to undertake and continue it, *to wit*, a ſober and regular life, which they exhorted me to live the remainder of my days, aſſuring me, that if intemperance had brought ſo many diſtempers, it was only temperance that could free me from them.

I reliſhed this propoſal; and perceived that notwithſtanding the miſerable condition to which my intemperance had reduced me, yet I was not ſo incurable, but the contrary might recover, or, at leaſt, eaſe me. And I was the more eaſily perſuaded to it, becauſe I knew ſeveral perſons of a great age and a bad conſtitution, who only

only prolonged their lives by observing a regimen, whilſt on the other hand I knew others who were born with a wonderful conſtitution, and yet broke it by their debaucheries. It ſeemed very natural to me that a different way of living and acting produces different effects, ſince art may conduce to correct, perfect, weaken, or deſtroy nature, according to the good or bad uſe that is made of it.

The phyſicians beginning to find me tractable, added to what they had before told me, that I muſt either chuſe a regimen or death; that I could not live if I did not follow their advice, and if I deferred much longer taking my reſolutions accordingly, it would be too late to do it. This was home; I was loath to die ſo ſoon, and I could not tell how to bear the thoughts of it; beſides, I was convinced of their experience and ability. In ſhort, being morally certain that my beſt way was to believe them, I reſolved upon putting

ting into practice this course of life, how austere soever it seemed to me.

I intreated my physicians to inform me exactly after what manner I ought to govern myself. To this they replied, that I must always manage myself as a sick person, eat nothing but what was good, and that in a small quantity.

They had a long time before prescribed the same thing to me; but till then I made a jest of it. When I was cloyed with the diet they ordered me, I did eat of all those meats which they had forbidden, and perceiving myself hot and dry, I drank wine in abundance. However, I do not boast of this my conduct; I was one of those imprudent patients, who, not being able to resolve upon doing whatever is prescribed them for their health, mind nothing else but deceiving their physicians, though they prove the greatest cheats to themselves at last.

As

As ſoon as I reſolved to believe my phyſicians, and thought that it was a diſgrace not to have courage enough to be wiſe; I accuſtomed myſelf ſo much to live ſoberly, that I contracted a habit of ſo doing, without any trouble or violence offered to myſelf. In a little time I found relief, and (which may ſeem, to ſome, incredible) at the year's end I found myſelf not only on the mending hand, but I was perfectly cured of all my diſtempers.

When I ſaw I was recovered, and began to taſte the ſweets of this ſort of reſurrection, I made abundance of reflections upon the uſefulneſs of a regular life. I admired the efficacy of it, and perceived that if it had been ſo powerful as to cure me, it would be capable enough of preſerving me from thoſe diſtempers to which I had been always ſubject.

The experience I had thereof removing all further ſcruple, I began to

ſtudy

ſtudy what food was proper for me. I was minded to try whether what pleaſed my taſte were beneficial or prejudicial to my health, and whether the proverb were true, which ſays, *that what delights the palate cannot but be good for the heart:* I found it to be falſe, and that it only ſerves as an excuſe to the Senſualiſts, who are for indulging themſelves in whatever might pleaſe their appetites.

Formerly I could not drink my wine with ice; I loved heady wines, melons, all ſorts of raw fruits, ſalads, ſalt meats, high ſauces, and baked meats, notwithſtanding they were prejudicial to me. Hereupon I made no account of the proverb, and being convinced of its falſity, I made choice of ſuch wines and meats as agreed with my conſtitution: I proportioned the quantity thereof according to the ſtrength of my ſtomach. I declined all diet that did not agree with me; and made it a law to myſelf to lay a reſtraint upon

my appetite, ſo that I always roſe from table with a ſtomach to eat more if I pleaſed. In a word I entirely renounced intemperance, and made a vow to continue the remainder of my life under the ſame regimen that I had obſerved: A happy reſolution this, the keeping whereof has freed me from all my infirmities, which without it were incurable! I never before lived a year together without falling once at leaſt into ſome violent diſtemper; but this never happened to me afterwards; on the contrary, I have always been healthful ever ſince I have been temperate.

The nouriſhment which I take, being in quality and quantity juſt enough to ſuffice nature, breeds no ſuch corrupt humours as ſpoil the beſt conſtitutions. It is true, indeed, that beſides this precaution I made uſe of many others. For inſtance, I took care to keep myſelf from heats and colds: I abſtained from all violent exerciſes, as alſo from ill hours and women. I

no

no longer lived in places where was an unwholeſome air, and took ſpecial care to avoid the being expoſed to violent winds, or to the exceſſive heat of the ſun. All theſe cautions may ſeem morally impoſſible to thoſe men, who in their tranſactions in the world follow no other guides but their own paſſions; and yet they are not hard to be practiſed, when a man can be ſo juſt to himſelf as to prefer the preſervation of his health to all the pleaſures of ſenſe and neceſſary hurry of buſineſs.

I likewiſe found it advantageous to me not to abandon myſelf to melancholy, by baniſhing out of my mind whatever might occaſion it: I made uſe of all the powers of my reaſon to reſtrain the force of thoſe paſſions, whoſe violence does often break the conſtitution of the ſtrongeſt bodies. It is true indeed, that I was not all ways ſo much a philoſopher, nor yet ſo cautious, but that ſometimes I fell into thoſe diſorders that I would have

avoided; but this rarely happened, and the guard I kept over my appetite, which ought chiefly to be minded, prevented all the pernicious conſequences which might have ariſen from my petty irregularities.

This is certain, that the paſſions have leſs influence, and cauſe leſs diſorder in a body that is regular in it's diet, than in another which gives the looſe to the cravings of an inordinate appetite. *Galen* made this obſervation before me; and I might produce ſeveral authorities to ſupport this opinion, but I will go only upon my own experience. It was impoſſible for me to abſtain, ſometimes, from the extremes of heat and cold, and to get an entire maſtery over all the occaſions of trouble which had croſſed my whole life; but yet theſe emotions made no alteration in the ſtate of my health: And I met with a great many inſtances of perſons who ſunk under a leſs weight, both of body and mind.

There

There was in our family a considerable suit of law depending against some persons, whose might overcame our right. One of my brothers, and some of my relations, who having never smarted for their debauches, were the more free to indulge them, could not conquer that concern which the loss of this suit of law wrought in them, and perfectly died of grief. I was as sensible as they were of the injustice that was done us, but I did not die for it; and I attribute their loss and my welfare to the difference in our way of living. I was made amends for that disgrace by the comfort I had of not sinking under it; and now make no manner of doubt, but that the passions are less violent in a man that lives soberly, than in one that does not.

At seventy years of age I had another experiment of the usefulness of my regimen. A business of an extraordinary consequence drawing me in-

to the country, my coach-horſes went faſter than I would have them; being laſhed with the whip, got a-head and ran away with me. I was overthrown, and dragged a long way before they could ſtop the horſes. They took me out of the coach, with my head broken, a leg and an arm out of joint, and in a word, in a very lamentable condition. As ſoon as they had brought me home again, they ſent for the phyſicians, who did not expect I could live three days to an end; however, they reſolved upon letting of me blood, to prevent the coming of a fever, which uſually happens in ſuch caſes. I was ſo confident that the regular life which I had led, had prevented the contracting of any ill humours which I might be afraid of, that I oppoſed their preſcription. I ordered them to dreſs my head, to ſet my leg and my arm, to rub me with ſome ſpecifick oils proper for bruiſes, and without any other remedies I was ſoon cured, to the great aſtoniſhment of the

phyſicians

phyſicians, and of all thoſe who knew me. From hence I infer, that a regular life is an excellent preſervative againſt all natural evils, and that intemperance produces quite contrary effects.

About four years ago I was overperſuaded to do a thing which had like to have coſt me dear. My relations, whom I love, and who have a real tenderneſs for me; my friends, with whom i was willing to comply in any thing that was reaſonable; laſtly, my phyſicians, who were looked upon as the oracles of health, did all agree, that I ate too little; that the nouriſhment I took was not ſufficient for one of my years; that I ought not only to ſupport nature, but likewiſe to increaſe the vigour of it by eating a little more than I did. It was in vain for me to repreſent to them, that nature is content with a little; that this little having preſerved me ſo long in health, cuſtom was become a ſecond nature to me:

me: That it was more reaſonable, ſince natural heat abates in proportion as one grows older, that I ſhould likewiſe abridge my allowance in diet.

To add the greater force to my opinion, I mentioned to them the proverb which ſaith, *He that eats little, eats much;* that is, if a man is willing to live long in the enjoyment of his food, let him live ſparingly. I likewiſe told them, that what one leaves at a meal does one more good, than what one has already eaten. But all this could not prevail upon them; and being wearied with their importunities, I was forced to ſubmit. Having therefore before been uſed to take twelve ounces, in bread, ſoops, yolks of eggs, and meat, I increaſed it to fourteen ounces a day; and drinking about fourteen ounces of wine, I added two ounces more, and made it ſixteen.

This augmentation of diet was ſo prejudicial to me, that as briſk as I was, I began to be ſad and out of humour; every thing offended me, and upon the leaſt occaſion I broke out into a paſſion, ſo that a dog, as they ſay, would not live with me. At twelve days end I was taken with a violent fit of the cholic, and that followed by a continual fever, which tormented me five and thirty days together, and for the firſt fifteen days put me into ſuch an agony, that it was impoſſible for me to take a quarter of an hour's ſleep at a time. There was no occaſion to aſk my friends whether they deſpaired of my life, and whether they repented of the advice they had given me; for they ſeveral times believed, that I was a dying man, juſt giving up the ghoſt. However I recovered, though I was ſeventy-eight years of age, and though we had a harder winter than is uſual in our climate.

Nothing

Nothing freed me from this danger but the regimen which I had so long observed. It had prevented me from contracting those ill humours, with which they are troubled in their old age, who are not so wise as to take care of themselves whilst they are young. I did not perceive in me the old leaven of those humours, and having nothing to struggle wiih but the new ones, which were occasioned by this small addition to my diet, I opposed and conquered my indisposition notwithstanding it's force.

From this sickness, and my recovery from it, we may discern, what an influence a regimen has over us, which preserved me from death, and what a power repletion has, which in so few days brought me to the last extremity. It is probable that order being necessary for the conservation of the universe, and our bodily life being nothing else but a harmony and perfect agreement between the elementary qualities,

qualities, of which our bodies are compoſed, we cannot live long in a diſorderly courſe of life, of which nothing, but corruption, can poſſibly come.

Order indeed is ſo exceeding beneficial, that it cannot be too ſtrictly obſerved in every thing. It is by the means of this that we arrive to the perfection of arts, and an eaſy accompliſhment in the ſciences. It renders armies victorious, keeps up the civil polity of cities, and concord in families: It renders whole nations flouriſhing; in a word, it is the ſupport and preſerver both of the civil and natural life; and the beſt remedy that can be applied to all evils, whether public or private.

When a diſintereſted phyſician waits upon a patient, let him remember to recommend to him his diet, and eſpecially a regimen therein, in order to his recovery. This is certain, that if all

all men would live regularly and frugally, there would be ſo few ſick perſons, that there would be hardly any occaſion for remedies; every one would become his own *Phyſician*, and would be convinced that he never met with a better. It would be to little purpoſe to ſtudy the conſtitution of other men; every one, if he would but apply himſelf to it, would always be better acquainted with his own, than with that of another; every one would be capable of making thoſe experiments for himſelf, which another could not do for him, and would be the beſt judge of the ſtrength of his own ſtomach, and of the food which is agreeable thereto; for, in one word, it is next to impoſſible to know exactly the conſtitution of another, the conſtitutions of men being as different from one another as their complexions. Who now, for inſtance, would imagine that old wine ſhould be hurtful, and new wine wholeſome to me? That things which are looked upon to be hot by

nature

nature ſhould refreſh and ſtrengthen me? What phyſician could have obſerved in me thoſe effects ſo uncommon in moſt bodies, and ſo contrary to the notions of mankind, when I myſelf was at no ſmall pains in diſcovering the cauſes thereof, after abundance of trials, which prove the difference of mens conſtitutions?

Since no man therefore can have a better phyſician than himſelf, nor a more ſovereign antidote than a regimen, every one ought to follow my example; that is, to ſtudy his own conſtitution, and to regulate his life according to the rules of right reaſon.

I own indeed that a phyſician may be ſometimes neceſſary; ſince there are ſome diſtempers which all human prudence cannot provide againſt. There happen ſome unavoidable accidents, which ſeize us after ſuch a manner as to deprive our judgement of the liber-

ty it ought to have to be a comfort to us. It is fooliſhneſs then wholly to rely upon nature, it muſt have a ſupply, and recourſe muſt be had to ſome one or other for it.

If the preſence of a friend who comes to viſit a ſick perſon and to teſtify the concern he has for his illneſs, be a comfort and refreſhment to him; there is greater reaſon to believe that the viſit of a phyſician muſt needs be more agreeable, being a friend upon whoſe advice we may depend for a ſpeedy recovery of our health; but for the maintaining of that health there needs no other ſupport but a ſober and regular life. It is a ſpecific and natural medicine, which preſerves the man, how tender ſoever his conſtitution be, and prolongs his life to above an hundred years, ſpares him the pain of violent death, ſends him quietly out of the world, when the radical moiſture is quite ſpent, and which, in ſhort, has all the properties that are fancied

to be in *aurum potabile*, and the *elixir* which a great many persons have sought after in vain.

But, alas! most men suffer themselves to be seduced by the charms of a voluptuous life. They have not courage enough to deny their appetites; and being persuaded by their prejudices so far, as to think they cannot prevent the gratification of them without abridging too much of their pleasures, they form systems whereby to persuade themselves, that it is more eligible to live ten years less, than to be upon the restraint, and deprived of whatever may gratify the cravings of their appetites.

Alas! they know not the value of ten years healthful life, in an age when a man may enjoy the full use of his reason, and make an advantage of all his experiences: In an age wherein a man may appear to be truly such by his wisdom and conduct; lastly, in a

time wherein he is in a condition of reaping the fruits of his ſtudies and labours.

To inſtance only in the ſciences; it is certain, that the beſt books which we have extant, were compoſed in thoſe laſt ten years which the intemperate deſpiſe; and that mens minds growing to perfection proportionably as their bodies grow old, arts and ſciences would have loſt a great deal of their perfection, if all the great men who were profeſſors of that had lived ten years ſhorter than they did. For my part, I think it proper to keep the fatal day of my death as far off as I can. If this had been my reſolution, I ſhould not have finiſhed ſeveral pieces, which will be both pleaſing and inſtructing to thoſe who come after me.

The ſenſualiſts further object, that it is impoſſible to live a regular life. To this I reply; that *Galen*, who was ſo great a man, made choice of it, and

and adviſed others to do the ſame, as being the beſt courſe they could take. *Plato*, *Cicero*, *Iſocrates*, and a great many famous men of paſt ages embraced it; and in our time, Pope *Paul Farneze*, Cardinal *Bembo*, and two of our Doges, *Lando* and *Donato*, have practiſed it, and thereby arrived to an extreme old age. I might inſtance in others of a meaner extract; but, having followed this rule myſelf, I think I cannot produce a more convincing proof of its being practicable, and that the greateſt trouble to be met with therein is the firſt reſolving and entering upon ſuch a courſe of life.

You will tell me that *Plato*, as ſober a man as he was, yet affirmed, that a man devoted to the adminiſtration of the government in public affairs, can hardly lead an exact and regular life, being often obliged, in the ſervice of the ſtate, to be expoſed to the badneſs of weather, to the fatigues of travelling, and to eat whatever he can

meet with. This cannot be denied; but then I maintain, that these things will never hasten a man's death, provided he that is in this post accustoms himself to a frugal way of living. There is no man, in what condition soever he is, but may prevent his overeating, and cure himself of those distempers that are caused by repletion. They who have the charge of public affairs committed to their trust are more obliged to it than any others: Where there is no glory to be got for their country they ought not to sacrifice themselves: They should preserve themselves to serve it, and if they pursue my method, it is certain they would ward off the distempers which heat, and cold, and fatigues, might bring upon them; or should they be disturbed by them, it would be but very slightly.

It may likewise be objected, that if one who is well is dieted like one who is sick, he will be at a loss about the choice

choice of his diet when any diſtemper comes upon him. To this I ſay, that nature, which preſerves all beings as far as poſſible, teaches us how we ought to govern ourſelves in ſuch a caſe. It begins by depriving us altogether of our appetite, that we can eat little or nothing at all. At that time, whether the ſick perſon has been ſober or intemperate, no other food ought to be made uſe of, but ſuch as is proper for the condition wherein he is; ſuch as broth, jellies, cordials, barley-water, etc. When his recovery will permit him to make uſe of a more ſolid nouriſhment, he muſt take leſs than he was uſed to before his ſickneſs, and notwithſtanding the eagerneſs of his appetite, he muſt take care of his ſtomach till he has a perfect cure. Should he do otherwiſe, he would overburden nature, and infallibly relapſe into the danger from whence he eſcaped. But notwithſtanding this, I dare to aver, that he who leads a ſober and regular life will hardly

hardly ever be ſick; or, if he is, it will be but ſeldom and for a ſhort time. This way of living preſerves us from thoſe humours which occaſion our infirmities, and by conſequence heals us of all thoſe diſtempers which they engender. The defect of the cauſe does phyſically prevent the production of the effect, and the effect cannot be dangerous and violent, when the cauſe itſelf is but ſlight and weak.

Since then ſobriety lays a reſtraint upon our paſſions, preſerves our health, and is both wholeſome and beneficial to us, ought it not to be followed and embraced by all men? Self-love, if well underſtood, adviſes us to it: It is neither impoſſible nor difficult, and the method I take ought to diſcourage no body from undertaking it. For I do not pretend to perſuade every body to eat as little as I do, or to debar themſelves from the uſe of a great many things from which I refrain. I eat but little, becauſe my ſtomach is nice,

and

and I abſtain from certain diſhes becauſe they are prejudicial to me. They who are not offended by them, are not obliged to refrain from, but are allowed the uſe of them, ; only they ought to abſtain from eating too much, even of that which agrees with them, becauſe it would be prejudicial to them, ſince an over-charged ſtomach cannot ſo eaſily digeſt it. In ſhort, he that is offended at nothing has no occaſion of enquiring into the quality of his diet, he ought only to be cautious of the quantity thereof.

It ſignifies nothing to tell me, that there are ſeverals who denying themſelves nothing, do yet live as long without infirmities as they who are ſober. This is but rare, uncertain, hazardous, and in a manner miraculous. The inſtances of this nature do not at all juſtify the conduct of thoſe perſons, who reckon it an extraordinary happineſs, and are commonly the betrayers of their good conſtitution. It is more certain, that an infirm old man will live

live longer by obſerving a ſtrict regimen, than a young, vigorous, and healthful man will, that gives the looſe to his appetite.

However this is certain, that a good conſtitution, with the ſupport of a regular life, will carry a man farther than a weak one, though managed with an equal degree of care. God and nature may form bodies ſo ſtrong and robuſt, as to be proof againſt all that is contrary to us; as I have obſerved at *Venice* the procurator *Thomas Materini*, and at *Padua* the chevalier *Antonio Capo de Vacca*; but among a thouſand one ſhall hardly meet with the like. All others who are for a long and healthful life, who would die without an agony, and only by a pure diſſolution, who would, laſtly, enjoy the advantages of a happy old age, will never come to what they aim at without ſobriety.

It is temperance alone which ſupports

ports our conſtitution, without any alteration; it creates nothing but ſweat and wholeſome humours, which ſending up no vapours to the brain, leave the mind in the perfect uſe of the organs, and are no hindrance from raiſing it's contemplation from the wonders of the world, to the conſideration of the power of it's creator. A man can be never the better for thoſe reflections, when his head is full of the vapours of wine and meat. But when once theſe fumes are gone, his underſtanding is clear, he obſerves and diſcerns a thouſand agreeable things, which he would not have known or comprehended in another ſtate. He can then diſcern the falſity of thoſe pleaſures which voluptuouſneſs promiſes, the real goods with which virtue loads us, and the unhappineſs of thoſe whom a fatal deluſion renders ſlaves to their paſſions.

The three moſt dangerous are the pleaſure of the taſte, the hunting after

ter honours, and the poſſeſſion of riches. Theſe deſires increaſe with the age of men, who having always led a diſorderly life, have ſuffered their luſts to take root in their youth and manhood. A wiſe man does not ſtay ſo long before he corrects them; he declares betimes a war againſt his paſſions, of which he does not obtain the maſtery till after ſeveral ſtruggles, and then virtue in it's turn triumphs, and crowns the man with the bleſſings of Heaven, and the eſteem of all the world.

Is he ready to pay the tribute that is due to nature? Full of acknowledgements for the favours already received from God, he throws himſelf into the arms of his furure mercy. He is not afraid of thoſe everlaſting puniſhments, which they deſerve, who by their intemperance offer violence to their own lives. He dies without complaining, becauſe he was not to live forever; and his reaſon ſweetens the bitterneſs of

of this fatality: In a word, he leaves the world generouſly, when in a long tract of happy years he has had time enough to enjoy his virtue and reputation, and conſiders that not one in a thouſand, who have lived otherwiſe than he has done, has arrived to ſuch an age.

He is comforted the more, upon conſidering that this ſeperation will not be violent, painful, or feveriſh. His end is calm, and he expires like a lamp when the oil is ſpent, no delirium, no convulſions attending him; and ſo he paſſes from this corruptible life to that whoſe eternal happineſs is the reward of the virtuous.

O happy, bleſſed, and regular life! how worthy art thou of our eſteem, and how doſt thou deſerve to be preferred before thy contrary? We need only reflect upon the different effects of both, to be ſenſible of the advantages that attend thee, though they

name alone is ſufficient to attract that eſteem which thou deſerveſt.

Having thus given the reaſons which made me abandon an intemperate, and take up with a ſober life, as alſo the method I obſerved in it, and the benefit which I reaped from it, and the advantages which others may receive from the practice thereof, I ſhall now direct my diſcourſe to thoſe who ſuppoſe it to be no benefit to grow old, becauſe they fancy that when a man is paſt ſeventy his life is nothing but weakneſs, infirmity, and miſery. In the firſt place, I can aſſure them, that they are mightily miſtaken, and that I find myſelf, old as I am, which is much beyond what they ſpeak of, to be in the moſt pleaſant and delightful ſtage of life.

To prove that I have reaſon for what I ſay, they need only enquire how I ſpend my time, what are my uſual pleaſures and buſineſs, and to hear

hear the teſtimony of all thoſe who knew me. They unanimouſly teſtify that the life I lead is not a dead and languiſhing life, but as happy a one as can be wiſhed for in this world.

They will tell you that I am ſtill ſo ſtrong at four ſcore and three, as to mount a horſe without any help: That I can not only go down ſtairs without any concern, but likewiſe deſcend a hill all on foot; That I am always merry, always pleaſed, always in humour, maintaining a happy peace in my own mind, the ſweetneſs and ſerenity whereof appears at all times in my countenance.

Beſides, they know that it is in my power to paſs away the time very pleaſantly, having nothing to hinder me from taſting all the pleaſures of an agreeable ſociety of ſeveral perſons of parts and worth. When I am willing to be alone, I read good books, and ſometimes fall a writing, ſeeking

always an occaſion of being uſeful to the public, and ſerviceable to private perſons as far as poſſible. I do all this without the leaſt trouble; and in ſuch times as I ſet apart for theſe employments.

I dwell in a houſe, which, beſides it's being ſituated in the pleaſanteſt part of *Padua*, may be looked upon as the moſt convenient and moſt agreeable manſion of this city. I there make my apartments proper for the winter and ſummer, which ſerve as a ſhelter to defend me from the extreme heat of the one, and the rigid coldneſs of the other. I walk out in my gardens along my canals and walks, where I always meet with ſome little thing or other to do, which at the ſame time employs and diverts me.

I ſpend the months of *April*, *May*, *September*, and *October*, at my country-houſe; which is in the fineſt ſituation imaginable. The air of it is good,

good, the avenues neat, the gardens magnificent, the waters clear and plentiful; and this ſeat may well paſs for an enchanted palace. When I am there I ſometimes divert myſelf with a ſport that agrees beſt with my age, *viz.* in going out with a ſetting-dog, or with terriers.

Sometimes I take a walk to my villa, all whoſe ſtreets terminate at a large ſquare, in the midſt of which is a pretty neat church, and large enough for the bigneſs of the pariſh.

Through this villa runs a rivulet, and the country about is enriched with fruitful and well-cultivated fields, having at preſent a conſiderable number of inhabitants. This was not ſo anciently; it was a marſhy place, and the air ſo bad, that it was more proper for frogs and toads, than for men to dwell in: I thought it adviſeable to drain the mariſh-lands, ſo that being dry, the air became more wholeſome:

Several families have ſettled there, and rendered the place very populous, where I may ſay that I have dedicated to the Lord a church, altars, and hearts to worſhip him; which reflection is a great comfort to me as often as I make it.

Sometimes I pay a viſit to my friends, of the neighbouring towns, who procure me an acquaintance with the ingenious men of the place. I diſcourſe with them about architecture, painting, ſculpture, mathematics, and agriculture; ſciences for which I had all my life a great fondneſs, and the rather becauſe they were very much in eſteem in my time.

I ſaw with curioſity the new pieces of workmanſhip; and it was a new pleaſure to me to take a ſecond view of thoſe which I had already ſeen; and I am always learning ſomething that I am pleaſed to know.

I viſit

I visit publick buildings, palaces, gardens, antiquities, squares, churches, and fortifications; passing by no place that may gratify my curiosity, or give me any new light into things.

That which charmed me most in the little journeys I took, was the various prospects of places through which I went. The plains, the hills, the rivulets, the castles, and the villages, were as so many objects that offered themselves with pleasure to my sight, and afforded a delightful view.

In short, the pleasures I take are not imperfect, upon the account of the weakness of my organs. I see and hear as well as ever I did in my life: All my senses are as free and as perfect as ever, especially my taste, which is better with that little which I eat at present, than when I was a slave to my appetite.

Changing of beds is no hindrance to

to my repoſe. I ſleep very ſoundly; and if I dream, my dreams are pleaſant,

It is with a great deal of pleaſure that I ſee the end of a work of ſuch importance to the ſtate; which has rendered ſo many places fertile, that before were uncultivated and uſeleſs; a thing I never expected to have ſeen compleated, conſidering how many ſtates are loath to begin and weary of carrying on undertakings of ſo vaſt a charge and ſo difficult to be performed. I was upon the places for two months together with the commiſſaries that had the overſight of theſe works, and this during the greateſt heat of ſummer; and yet, thanks to my regimen, the only preſerver of my health, neither the unwholeſome air of the fens, nor the fatigue, did me any injury.

Such as theſe are the employments and diverſions of my old age, which is,

is, bleſſed be God, free from thoſe diſturbances of mind and infirmities of body under which ſo many poor rheumatic and crazy old men, as well as miſerable young men, labour.

If in diſcourſing upon ſuch a ſerious ſubject as this, it be allowable to ſpeak of trifles. I might tell you that at the age of fourſcore aud three, a ſober life had preſerved me in that ſprightlineſs of thought and gaiety of humour, as to be able to compoſe a play for the uſe of the ſtage, which was diverting without ſhocking the audience. Comedy is uſually the product of youth, as tragedy is of old age, the latter by gravity of its compoſure ſuiting to riper years, whilſt the former, by its facetiouſneſs, is more agreable to thoſe that are young. If antiquity has ſo far commended and admired a *Greek* Poet, for having in the ſeventy third year of his age compoſed a tragedy, which is a grave and ſerious poem, why ſhould I be leſs admired

admired and happy in having compoſed a comedy, which is diverting at my age? For this I am ſure of, that tho' that author was ten years younger than I am, yet he had not more health, nor a briſker genius.

To conclude, as an addition to my happineſs, I ſee myſelf as it were immortalized, and born again, by the great number of my deſcendents. I meet with not only two or three when I come home, but eleven grand-children, the eldeſt of which is eighteen, and the youngeſt two years old, all born of the ſame father and mother; all healthful, of good parts, and of promiſing hopes. I take a delight in playing with the youngſters; children between three and five years of age, being generally very merry and diverting company. Thoſe who are older entertain me better: I often make them ſing and play upon muſical inſtruments, and ſometimes I join in concert with them.

Call

Call you this an infirm and crazy old age, as they pretend, who ſay that a man is but half alive after he is ſeventy? They may believe me if they pleaſe, but in reality I would not change my age and life for the moſt flouriſhing youth, which lays no reſtraint upon it's ſenſes, being ſure that it is ſubject to a great many diſtempers which may occaſion death.

I remember all the follies that I was guilty of in my younger days, and am perfectly ſenſible of the danger and imprudence of them. I know with what violence young perſons are carried away by their paſſions, and how much they preſume upon their ſtrength, but would think they had taken a ſure leaſe of their life; they expoſe it raſhly, as if it were chargeable to them, and they run headlong into whatſoever their concupiſcence prompts them to. They muſt gratify their appetites whatever it coſt them, without perceiving that they feed thoſe

ill

ill humours which will render their lives miſerable, and haſten the hour of their death.

Of theſe two, the one is cruel; the other dreadful and inſupportable by all ſenſual men, eſpecially young people who ſuppoſe they have a better title to life than others, and libertines who are ſo blind as to flatter themſelves that God will permit their ſins to go unpuniſhed.

As for my part, bleſſed be God, I find myſelf freed from thoſe juſt fears which cannot but alarm them whenever they are capable of reflections. For, in the firſt place, I am certain that I ſhall not fall ſick, ſince I take care by a regular diet to ward off infirmities. And then, ſecondly, the time of my death approaching, teaches me to ſubmit quietly to that which is inevitable, and from which no man could ever ſecure himſelf. It is folly to be afraid of that which cannot be avoided

but

but I hope whenever the time comes, the merits of Jesus Christ will be available to me; and though I am sensible that I must die, yet I am persuaded it will be a long time before I shall, since this dissolution cannot happen but by the consumption of the radical moisture which is exhausted by age.

The regular life which I lead has left death this only way of destroying me. The humours of my body can do me more injury than the elementary qualities which prevailed in my nature ever since my birth. I am not so stupid as not to perceive, that, having had a beginning, I must of necessity have an end; but since we must die, doubtless that death is attended with less terrour which happens by the natural dissolution of the parts of which we are composed. Nature herself having tied the bands of our life, can likewise untie them again without the least pain, and can stay longer before it executes that office than sickness-

ſes generally do, which with violence break the bands of our life aſunder, and which cannot happen to us but by foreign cauſes, ſince nothing is more contrary to nature than that which tends to our deſtruction.

When a man draws near his end, he perceives his ſtrength to abate by degrees; the organs and all the faculties grow weak; he can no longer walk, and can hardly ſpeak; his judgement and memory fail him: He becomes blind, deaf, and bowed together; in fine, his whole frame is worn out. Bleſſed be God, I am not as yet in that condition. On the contrary I promiſe myſelf, that my ſoul finds herſelf ſo well in my body, where ſhe meets with nothing but peace, unity, and concord, (in ſpite of all the different qualities of the humours which compoſe us, and the various inclinations that are produced by the ſenſes), that it will be under no temptation to wiſh a ſpeedy ſeperation, and that it will

will be a long time before she can be brought to a resolution.

To conclude, I am assured that I shall still live several years in health, and that I shall long enjoy the pleasure of being in the world, which is certainly very comfortable, when a man knows how to make a right use of it. I hope to reap a greater satisfaction from hence in the other life, and I shall lye under obligations to the virtues of the regimen, to which I am indebted for the victory I have obtained over my passions. Nor is there any man but may hope for the same happiness, if he would live as I have done.

A sober life therefore being so necessary, it's name so commendable, the enjoyment of it so beneficial, nothing remains after what has been said but to conjure all men, as they love themselves to make the best of life, and lay in a stock of that, which being the most precious of all, deserves to be

ſought after if we have it not, and to be preſerved if we have it.

It is this divine ſobriety which is always pleaſing to God, and always the friend of nature; ſhe is the daughter of Reaſon, the ſiſter of all other Virtues, the companion of Temperance; always cheerful, always modeſt, always wiſe, and regular in her operations. She is the root of health, of induſtry, and of whatever becomes a great ſoul to be employed about. She has the laws of God and nature both to juſtify and enforce her. when ſhe reigns, repletions, diſorders, evil habits, ſuperfluous humours, fevers, aches, and the fears of death, do not diſreliſh or imbitter our pleaſures.

The happineſs of it ſhould invite us: The comelineſs of it ſhould allure us to embrace it. She offers to us the duration of our mortal being; ſhe is the faithful guardian of the life of man, whether he be rich or poor, young

young or old, or of what sex soever, she teaches the rich not to abuse his wealth, the poor to bear patiently the inconveniences of his state; She teaches the man wisdom, the woman chastity; old men the secret of putting off their death, and young men the means of enjoying a long life. She files off the rust of our senses, renders the body vigorous, the mind clear, the soul lively; gives us a happy memory, free motions, and just actions. It is by it that the mind being disengaged from matter, enjoys a larger freedom, and the blood runs smoothly in our veins without meeting with any obstruction in it's circulation. It is, lastly, by it that all the powers both of soul and body are kept up in a perfect union, which nothing put the contrary vice can disturb.

O sacred and healthful sobriety!
The powerful support of our nature!
The true physick of body and mind!
How ought man to praise thee, and ac-

knowledge thy benefits, ſince thou furniſheſt them with the means of attaining Heaven, and of preſerving life and health here upon earth!

But, not deſigning to enlarge any farther in commendation of this virtue, I ſhall conclude, keeping within the bounds of ſobriety on this ſubject; not becauſe I have ſaid enough of it, but that I may ſay more of it at another time.

CHAP.

CHAP. II.

The method of correcting a bad conſtitution.

SEveral perſons, whoſe weak conſtitution required a great care in the management of it, having been well ſatisfied with what I have written concerning ſobriety, the experience which they have had of the uſefulneſs of my counſels, and the acknowledgements which they have made thereof; encourage me to take up my pen again, that I may convince thoſe, who meet with no inconvenience from intemperance, that they are in the wrong in relying ſo much on the ſtrength of their conſtitution.

Let it be ever ſo well compoſed, yet it holds not good but to ſuch an age. Theſe perſons ſeldom arrive to ſixty, but

but they decay all of a ſudden, and perceive themſelves loaded with a complication of diſtempers. Some are gouty, dropſical, and rheumatical: Others are ſubject to cholics, the ſtone, and piles; laſtly, to abundance of diſtempers, which would never have happened to them, if they had been as wiſe as to take care of themſelves, in their youth. If they die infirm at four-ſcore years of age, they might have lived in health to an hundred, & ſo have run out the term of life which nature has left open to all men.

It is to be ſuppoſed that this common parent wiſhes that all her children might live at leaſt a century; and ſince ſome among them have lived to a longer date, why ſhould not others have a right of expecting the ſame advantage?

I do not diſagree but that we are ſubject to the ſtars which were predominant at our birth. Their good or bad

bad aſpects enfeeble or ſtrengthen the ſprings of our life; but man being endued with judgement and reaſon, ought to repair by his prudent conduct the harm, which his planet may have done him, he may prolong his days by the means of a ſober life to as long a period, as if he had been born very ſtrong and luſty. Prudence prevents and corrects the malignity of the planets; they give us certain inclinations, they carry us out to certain paſſions; but they lay no violence upon us, we may reſiſt them; and in this ſenſe a wiſe man is above the ſtars.

I was born very choleric and haſty; I flew out into a paſſion for the leaſt trifle, I huffed all mankind, and was ſo intolerable that a great many perſons of repute avoided my company. I apprehended the injury which I did myſelf; I knew that anger is a real phrenzy; that it diſturbs our judgement, that it tranſports us beyond ourſelves, and that the difference between a paſſionate

ſionate and a mad man is only this, that the latter has loſt his reaſon for ever, and the former is only deprived of it by fits. A ſober life cured me of this frenzy; by it's aſſiſtance I became ſo moderate, and ſo much a maſter of my paſſion, that no body could perceive that it was born with me.

A man may likewiſe with reaſon and a regular life correct a bad conſtitution, and notwithſtanding the tenderneſs thereof may live a long time in good health. I ſhould never have ſeen forty years, had I followed all my inclinations, and yet I am in the eighty-ſixth year of my age. If the long and dangerons diſtempers which I had in my youth, had not conſumed a great deal of the radical moiſture, the loſs of which is irreparable, I might have promiſed myſelf to have lived a complete century. But withont flattering myſelf, I find it to be a great matter to have a rirved to forty-ſix years more than I ev er expected; and that in my old

old age, my conſtitution ſtill ſo good, that not only my teeth, my voice, my memory, and my heart are in as good a condition as ever they were in the briſkeſt days of my youth; but likewiſe my judgement has loſt nothing of it's clearneſs and force.

I am of the opinion that this proceeds from the abridgement I make of my food proportionably to my growing into years. Experience, which tells us that infants have a greater appetite and are more often hungry than grown perſons, ought likewiſe to teach us that in old age we have leſs need of nouriſhment than in the beginning of our life. A man who is very old can hardly eat, becauſe he can ſcarce digeſt what he eats; a little ſerves his turn, and the yolk of an egg is a good meal to him. I ſhall be ſatisfied therewith to the end of my days, hoping by this conduct neither to die with violence nor with pain, not queſtioning but that they who will imitate me, will

meet

meet with as eaſy an exit, ſince we are all of the ſame ſpecies, and made up of the ſame materials.

Since nothing then is more advantageous for a man upon earth than to live long; he is obliged to preſerve his health as far as poſſible, and this he cannot do without ſobriety. It is true indeed, that there are ſeveral who eat and drink plentifully, and yet live to an hundred years of age. It is by their example that others flatter themſelves with the hopes of attaining to the ſame age, without any occaſion of laying a reſtraint upon themſelves. But they are in the wrong upon theſe two accounts: Firſt, becauſe there is hardly one in a thouſand, that has ſo ſtrong a conſtitution. Secondly, becauſe ſuch men do generally end their lives by ſuch diſtempers as put them into great agonies by dying, which would never happen to thoſe that have the ſame government of themſelves that I have. A man runs the riſk of not attaining to fifty

fifty years of age, for not daring to undertake a regular courſe of life, which is no impoſſible thing, ſince it is what I and ſeveral others have practiſed, and do practiſe: And a man becomes inſenſibly a murderer of himſelf, becauſe he cannot be perſuaded, that, notwithſtanding the falſe charms of a voluptuous life, a wiſe man ought not to look upon it as any hardſhip to put in practice what his reaſon adviſes him.

Reaſon, if we hearken to it, will tell us, that a good regimen is neceſſary for the prolonging of our days, and that it conſiſts in two things: firſt, in taking care of the quality; and, ſecondly, of the quantity, ſo as to eat and drink nothing that offends the ſtomach; nor any more than what we can eaſily digeſt. Our experience ought to be our guide in theſe two principles, when we are arrived to forty, fifty, or three ſcore years of age. He who puts in practice that knowledge which he has of what is good for him,

and goes on in a frugal way of life, keeps the humours in a juſt temperature, and prevents them from being altered, tho' he ſuffer heat and cold, tho' he be fatigued, tho' his ſleep be broke, provided there be no exceſs in any of them. This being ſo, what an obligation does a man ly under of living ſoberly? And ought he not to free himſelf from the fears of ſinking under the leaſt intemperature of the air and under the leaſt fatigue, which make us ſick upon every ſlight occaſion.

'Tis true indeed, the moſt ſober may ſometimes be indiſpoſed, when they are unavoidably obliged to tranſgreſs the rule which they have been uſed to obſerve; but then they are certain that their indiſpoſition will not laſt above two or three days at moſt; nor can they fall into a fever. Wearineſs and faintneſs are eaſily remedied by reſt and good diet. The malignancy of the ſtars cannot put the malignant humours in a ferment, in bodies which have them not: tho' diſtempers, which proceed from intemperance,

rance, have an internal cauſe, and may be dangerous; thoſe which are derived from the influences of the planets, affect us only externally, and cannot produce any great diſorders.

There are ſome who feed high, and maintain that whatſoever they eat is ſo little a diſturbance to them, that they cannot perceive in what part of their body their ſtomach lies; but I aver that they do not ſpeak as they think, nor is t natural. 'Tis impoſſible that any created being is of ſo perfect a compoſition, as that neither heat nor cold, dry nor moiſt, ſhould have any influence over it, and that the variety of food which they make uſe of, of different qualities, ſhould be equally agreeable to them. Thoſe men cannot but acknowledge that they are ſometimes out of order; if it is not owing to a ſenſible indigeſtion, yet they are troubled with head-achs, want of ſleep, and fevers, of which they are cured by a diet, and taking ſuch medicines

as are proper evacuation. It is therefore certain that their diſtempers proceed from repletion, or from their having eat or drunk ſomething that does not agree with their ſtomachs.

Moſt old people excuſe their high feeding, by ſaying that it is neceſſary for them to eat a great deal, to keep up their natural heat, which diminiſhes proportionably as they grow in years, and to creat an appetite 'tis requiſite to find out proper ſauces, and to eat whatever they have a fancy for; and that, without thus humouring their palates, they ſhould be ſoon in their graves. To this I reply, that nature, for the preſervation of a man in years, has ſo compoſed him, that he may live with a little food; that his ſtomach cannot digeſt a great quantity, and that he has no need of being afraid of dying for want of eating; ſince when ſick he is forced to have recourſe to a regular ſort of diet, which is the firſt and main thing preſcribed him by his phyſicians.

phyſicians. Laſtly, that if this remedy is of ſuch efficacy as to ſnatch us out of the arms of death, 'tis a miſtake to ſuppoſe, that a man may not, by eating a little more than he does when he is ſick, live a long time without ever being ſick.

Others had rather be diſturbed twice or thrice a year with the gout, the ſciatica, and other epedemical diſtempers, than to be always put to the torment and mortification of laying a reſtraint upon their appetites, being ſure that, when they are indiſpoſed, a regular diet will be an infallible remedy and cure. But let them be informed by me, that as they grow up in years, their natural heat abates; that a regular diet, deſpiſed as a precaution, and only look'd upon as phyſick, cannot always have the ſame effect, or force, to draw off the crudities, and repair the diſorders which are cauſed by repletion; and laſtly, that they run the hazard of being cheated by

their vain hope, and great intemperance.

Others ſay, that it is more eligible to feed high, and enjoy themſelves, tho' a a man lives the leſs while. It is no ſurprizing matter, that fools and madmen ſhould contemn and diſpiſe life; the world would be no loſer whenever they go out of it; but 'tis a conſiderable loſs when wiſe, virtuous, and holy men drop into the grave. If one of them were a biſhop, he might have been an archbiſhop in growing older; if he were in ſome conſiderable poſt in the ſtate, he might have arrived to the higheſt; if he were learned, or excelled in any art, he would have been more excellent, and done more honour to his country and himſelf.

Others there are, who, perceiving themſelves to grow old, though their ſtomach becomes leſs capable of degeſting well every day than an other, yet will not, upon that account, abate any thing of their diet.

diet. They only abridge themſelves in the number of their meals; and becauſe they find two or three times a day is troubleſome, they think their health is ſufficiently provided for, by making only one meal; that ſo the time between one repaſt and another may (as they ſay) facilitate the degeſtion of thoſe aliments which they might have taken at twice: for this reaſon they eat at this one meal ſo much that their ſtomach is over-charged and out of order, and converts the ſuperfluities of its nouriſhment into bad humours, which engender diſeaſes and death. I never knew a man that lived long by this conduct. Theſe men would doubtleſs have prolonged their days, had they abridged the quantity of their ordinary food proportionably as they grew in years, and had they eaten a great deal leſs and a little oftner.

Some again are of opinion, that ſobriety may indeed preſerve a man in health, but does not prolong his life.

To

To this we say, that there have been persons in past ages who have prolonged their lives by this means: and some there are at present who still do it. Our days are as certainly shortned by intemperance, as infirmities are contracted by repletion; and a man of an ordinary reach may perceive, that if he desires to live long, it is better to be well than sick; and that consequently temperance contributes more to a long life, than an excessive feeding.

Whatsoever the sensualists may say, temperance is of infinite benefit to mankind: to it he owes his preservation; it banishes from his mind the dismal apprehension of dying; 'tis by its means that he becomes wise, and arrives to an age wherein reason and experience furnish him with assistance to free himself from the tyranny of his passions, which have lorded it over him for almost the whole course of his life. O sacred and beneficent temperance! How much am I obliged

ged to thee for seeing the time which has so many charms, when one follows the maxims, and observes those rules which thou dost prescribe? when I denied my senses nothing, I did not taste such refined pleasures, as now I enjoy. They were then so troublesome, and mixed with pains, that even in the height of those enjoyments the bitterness exceeded the sweetness of them.

O happy state of life! which besides other blessings with which thou favourest an old man, dost preserve his stomach in so perfect a tone, as to make him relish a piece of dry bread better than the voluptuous do all their dainty morsels, and best seasoned dishes. The appetite which thou givest us for bread, is just and reasonable, since it is the most proper food for mankind, when attended with a desire of eating. A sober life is never without such an appetite. So that by eating a little, my stomach is often craving after the manna, which

which I ſometimes reliſh with ſo much pleaſure, that I ſhould think I treſpaſs upon the duty of temperance, did I not know that one muſt eat it to ſupport life, and that one cannot make uſe of a plainer and more natural diet.

My ſpirits are not injured by what I eat; they are only revived and ſupported by it. I always find myſelf in an even temper, always chearful, and more ſo after, than before meals. I uſe myſelf, preſently upon riſing from table, to write or ſtudy, and never find that this application of mind after eating is prejudicial to me; for I am equally capable at all times of doing it, and never perceive myſelf drowſy, as a great many people do. The reaſon of this is, becauſe the little I eat is not ſufficient to ſend up the fumes from the ſtomach to the head, which fill the brain, and render it incapable of performing its functions.

Wha

What I eat is as follows, *viz*, bread ſoop, new-laid eggs, veal, kid, mutton, partridges, pullets and pigeons. Among the ſea-fiſh I chuſe *Goldenys*, and of the river-fiſh the pike. All theſe aliments are proper for old men, who, if they be wiſe for themſelves, would be contented with theſe, and ſeek for no other.

A poor old man, who has not wherewith to purchaſe all theſe, ſhould be ſatisfied with bread, broth, and eggs; and there is no man, how poor ſoever he be, that can ſtand in want of this food, unleſs they be downright beggars, reduced to live upon alms, of whom I do not pretend to ſay any thing. The reaſon of their being ſo miſerable in their old age, is becauſe they were idle and lazy when they were young; it were better for them to die than to live, for they are a burden to the world. But this we ſay, that another man in low circumſtances, who has only bread,

broth,

broth, and eggs, ought not to eat much of them at a time; but ſo to regulate himſelf with reſpect to the quantity of his diet, as that he may not die but by a mere diſſolution. For it is not to be ſuppoſed that a ſtab, or the like, is the only violent death; fevers, and a great many other diſtempers of which one dies in bed, are to be counted as ſuch, being cauſed by thoſe humours againſt which nature will not ſtruggle, if they were natural.

What a difference then is there between a ſober and an intemperate life? The one ſhortens, the other prolongs our days, and makes us enjoy a perfect health. How many of my relations and friends has intemperance carried off, who would have been ſtill alive had they followed my counſel? But it has not been able to deſtroy me, as it has ſo many others; and becauſe I had the power of reſiſting its charms, I am ſtill in the land of the living, and am arrived to a good old age.

If

If I had not abandoned thee, thou infamous source of corruption, I should never have had the pleasure of seeing eleven of my grand-children, all of them witty and promising; nor beheld the ornaments which I have made to my houses and gardens. But thou, O cruel intemperance! dost often put an end to the days of thy slaves before they could have finished what they begun. They dare not undertake any thing that requires time to compleat it; and should they be so happy as to see their works brought to perfection, yet they do not long enjoy the fruit of their labours. But to shew what thou really art, *viz.* a deadly poison, the most dangerous enemy of mankind, and wishing that all men may conceive a just abhorrance for thee. I promise myself, that my eleven grand children will declare war against thee, and, following my example, will convince all mankind of the abuse of thy cravings, and of the usefulness, of a regular course of life.

I cannot underſtand how it comes to paſs that ſo many people otherwiſe prudent and rational, cannot reſolve upon laying a reſtraint upon their inſatiable appetites at fifty or threeſcore years of age, or at leaſt when they begin to feel the infirmities of old age, coming upon them. They might rid themſelves of them by a ſtrict diet; for they become uncurable, becauſe they will not obſerve a regimen. I do not wonder ſo much that young people are ſo hardly brought to ſuch a reſolution; they are not capable enough of reflecting, and their judgement is not ſolid enough to reſiſt the charms of ſenſe: But at fifty a man ought to be governed by his reaſon, which would convince us, if we would hearken to it, that to gratify all our appetites, without any rule or meaſure, is the way to become infirm and to die young. Nor does the pleaſure of taſte laſt long; it hardly begins but 'tis gone and paſt; the more one eats, the more one may, and the diſtempers which it brings along with it laſt us to our graves.

Now,

Now, ſhould not a ſober man be very well ſatisfied when he is at table, upon the aſſurance that as often as he riſes from it, what he eats will do him no harm.

I was willing to add this ſupplement to my treatiſe; it is ſhort and runs upon other arguments; the reaſon of my caſting them into two chapters is becauſe the reader will be better pleaſed to peruſe them at twice than at once. I wiſh all the world were ſo curious as to peruſe both, and be the better for them.

CHAP. III.

A Letter to Seignior Barbaro, *Patriarch of* Aquileia; *concerning the method of enjoying a compleat happineſs in old age.*

IT muſt needs be owned that the mind of man is one of the greateſt works of God, and that it is the Maſterpiece of the divine Architect. Is it not ſomething ſurpriſing to be able by writing to keep a correſpondance with one's friends at a diſtance? And is not our nature of a wonderful compoſition, which affords us the means of ſeeing one another with the eyes of our imagination, as I (ſir) behold you at preſent? 'tis after this manner that I ſhall enter into diſcourſe with you, and relate to you ſeveral pleaſing and profitable things.

'Tis true indeed that what I have to tell

tell you, is no news with reſpect to the ſubject matter thereof; but I never told it you at the age of ninety one years. 'Tis ſomewhat aſtoniſhing, that I am able to tell you, that my health and ſtrength are in ſo good a plight, that inſtead of diminiſhing with my age they ſeem to increaſe as I grow old. All mine aquaintance are ſurprized at it, and I, who know to what I am indebted for this happineſs, do every where declare the cauſe of it. I endeavour all I can to convince all mankind that a man may enjoy a compleat happineſs in this world after the age of fourſcore, and this cannot be attained without continence and ſobriety which are two virtues precious in the eyes of God, becauſe they are enemies to our ſenſual appetites, and friends to our preſervation.

Be pleaſed then ſir, to know, that for ſome days paſt, ſeveral doctors of our univerſity, as well phyſicians as philoſophers, came to be informed by me

of the method I took in my diet; having underſtood that I was ſtill healthful and ſtrong, that I had my ſenſes perfect, that my memory, my heart my judgement, the tone of my voice, and my teeth were all as ſound as in my youth; that I wrote ſeven or eight hours a day with my own hand, and ſpent the reſt of the day in walking out on foot, and in taking all the innocent pleaſures that are allowed to a virtuous man; even muſick itſelf, in which I bear my part.

Ah ſir! how ſweet a voice would you perceive mine to be, were you to hear me, like another *David*, chant forth the praiſes of God to the ſound of my lyre? You would certainly be ſurprized and charmed with the harmony which I make. Thoſe gentlemen particularly admired, with what eaſineſs I could write upon ſubjects, which required a great and earneſt application of mind, and which were ſo far from fatiguing, that they diverted me. You need not queſtion, but that, taking up my pen to

to have the honour of entertaining you to day, the pleaſure which I conceive in ſuch an employment is far more pleaſing and delightful to me, than thoſe which I am uſed to take.

Thoſe doctors told me that I ought not to be looked upon as an old man, ſince all my works and employments were ſuch as were proper for a youth, and did by no means reſemble the works of men advanced in years; who are capable of doing nothing after fourſcore, who are loaded with infirmities and diſtempers, who are perpetually languiſhing and in pain.

That if there be any of them who are leſs infirm, yet their ſenſes are decaying; their ſight and hearing fail them, their legs tremble, and their hands ſhake, they can no longer walk, nor are they capable of doing any thing: And ſhould there chance to be one that is free from thoſe diſaſters, his memory decreaſes, his ſpirits ſink, and his heart fails

fails him; in ſhort, he does not enjoy life ſo perfectly as I do. What they wondered at moſt was a thing that is really ſurprizing. It is this, that, by an invincible ſort of antipathy, I cannot drink any wine whatſoever during the months of *July* and *Auguſt* every year. I have ſo great an averſion to it, that I ſhould certainly die, did I but force myſelf to drink any; for neither my ſtomach nor my palate can bear it; ſo that wine being as mother's milk to old men, it ſeems as if I could not poſſibly preſerve my life without that nouriſhment. My ſtomach then being deprived of a help ſo uſeful and proper for the maintaining the heat thereof, I could eat but very little, which about the middle of *Auguſt* brought me ſo low and weak, that jelly broths and cordials could not keep up my ſpirits. However this weakneſs is not attended with any pain or pernicious accident. Our doctors were of opinion, that if the new wine, which reſtores me perfectly to my health in the beginning of *September*,

were

were not made at that time I could never escape death. They were no less surprized to see that, in three or four days time, new wine had restored to me that strength which I had lost by drinking of the old; a thing of which they were witnesses these days past, when they saw me in those two different circumstances, without which they could never have believed it.

Several physicians were pleased to prognosticate to me, ten years ago, that it was impossible for me to hold out two or three years longer with this pernicious antipathy. However I still find myself less weak than ever, and am stronger this year than any that went before. This sort of miracle, and the many favours which I receive from God, obliged them to tell me, that I brought along with me at my birth an extraordinary, and special gift of nature; and for the proof of their opinion, they employed all their rhetorick, and made several elegant speeches upon that head. It must be acknow-

acknowledged, my lord, that eloquen has a great deal of force upon the mind of man, ſince it often perſuades to believe that which never was, and never could be. I was very much diſpleaſed to hear them diſcourſe; and how could it be helped, ſince they were men of parts who harangued at that rate? But that which delighted me moſt was to reflect, that age and experience may render a man wiſer than all the colleges in the world can. Theſe are two infallible means of accquiring a clear ſight into things, and it was in truth by their help, that I knew the error of that notion. To undeceive thoſe gentlemen, and at the ſame time to inſtruct them better, I replied, that their way of arguing was wrong: that the favour I received was no ſpecial, but a general and univerſal one: That there was no man alive, but what may have received it as well as myſelf: That I was but a man as well as others: That we have all, beſides our exiſtence, a judgement, a mind and reaſon: That we are all born

with

with theſe ſame faculties of the ſoul; becauſe God was pleaſed that we ſhould all of us have thoſe advantages above the other creatures, who have nothing in common with us but the uſe of their ſenſes: That the Creator has beſtowed upon us this reaſon and this judgement to preſerve our lives, ſo that this grace proceeds immediately from God, and not from nature or the ſtars: That man when, he is young, being more ſubject to his ſenſe than to his reaſon, gives himſelf up wholly to his pleaſures, and that, when he is arrived to forty or fifty years of age, he ought to know that he is in the midſt of his life; thanks to the goodneſs of his conſtitution which has carried him ſo far: But that, when he is arrived to this period, he goes down the hill apace to meet his death, of which the infirmities of old age are the forerunners: That old age is as different from youth, as a regular life is oppoſite to intemperance: That 'tis neceſſary for him, at that age, to change his courſe of life, eſpecially with reſpect to the quantity

quantity and the quality of his diet; because 'tis on that, the health and length of our days do radically depend. That: laſtly, if the former part of our lives were altogether ſenſual, then the latter ought to be rational and regular; order being neceſſary for the preſervation of all things, eſpecially the life of man, as may be perceived by thoſe inconveniences that are cauſed by exceſs, and by the healthfulneſs of thoſe that obſerve a ſtrict regimen. In truth, my lord, 'tis impoſſible for them, who always gratifie their taſte and their appetite, not to break their conſtitution; and that I might not break mine, when I was arrived to maturity, I intirely devoted myſelf to a ſober life. It is true, it was not without ſome reluctancy that I entered upon the reſolution, and abandoned my profuſe way of living. I began with praying to God, that he would grant me the gift of temperance, and was fully perſuaded, that, how difficult ſoever any undertaking be which a man ſets about, he will attain his end, if he has but reſo-

lution

lution enough to conquer the obſtacles to his deſign. By this means I rooted out my evil habits, and contracted good ones; ſo that I uſed myſelf to a courſe of life, which was by ſo much the more ſevere and auſtere, by how much the more my conſtitution was become very weak, when I began it. In ſhort, my lord, when they had heard my reaſons, they were forced to ſubmit to them.

The youngeſt among them told me, that he agreed that this favour might be univerſal to all men, but that it was very rarely efficacious, and that I muſt needs have a more ſpecial and victorious grace to get above the delights and cuſtom of an eaſy life, and embrace one that was quite contrary to it: That he did not look upon it to be impoſſible, ſince my practice convinced him of the contrary; but however it ſeemed to him to be very difficult.

I replied to him, that it was a ſhame to relinquiſh a good undertaking upon

the account of the difficulties that might attend it, and that the more we met with, the more glory ſhould we acquire: That 'tis the will of the Creator that every one ſhould attain to a long life, to which he has appointed man; becauſe in his old age he might be freed from the bitter fruits that were produced by ſenſe, and might enjoy the good effects of his reaſon, that then he ſhakes hands with his vices, is no longer a ſlave to the Devil, and finds himſelf in a better condition of providing for the ſalvation of his ſoul: That God, whoſe goodneſs is infinite, has ordained that the man who comes to the end of his race ſhould end his life without any diſtemper, and by a pure diſſolution, which only ought to be called natural death; all others being violent and brought upon men by repletion and exceſs. That laſtly, God is willing that man ſhould paſs, by ſo ſweet and eaſy a death, to a life of immortality and glory, which I expect. I hope, ſaid I to him, to die ſinging thee

praiſes

praiſes of my Creator. The ſad reflection, that we muſt one day ceaſe to live, is no diſturbance to me, tho' I eaſily perceive, that, at my age, that fatal day cannot be far from me; that as certainly as I was born ſo I muſt die, and that many thouſands of younger perſons than myſelf are departed this life before me; nor am I afraid of the terrors of hell, becauſe I am a Chriſtian, and put my truſt in the mercy and merits of the blood of *Jeſus Chriſt*: Laſtly, I hope that ſo pleaſant a life as mine will be followed by as happy a death.

To this the young gentleman replied not a word, only that he was reſolved to lead a ſober life, that he might live and die as happily as I hoped to do; and that, tho' hitherto he had wiſhed to be young a long time, yet now he deſired to be quickly old, that he might enjoy the pleaſures of ſuch an admirable age.

The deſire I had of giving you, my lord, a long entertainment, as being one

with whom I could never be weary, has inclined me to write this long letter to you, and to add one word more before I conclude.

Some ſenſual perſons give out, that I have troubled myſelf to no purpoſe in compoſing a treatiſe concerning ſobriety and that I have loſt my time in endeavouring to perſuade men to the practice of that which is impoſſible: That my advices will prove as uſeleſs as the laws which *Plato* would have eſtabliſhed in his commonwealth, the execution of which was ſo difficult, that he could never prevail upon any man to receive them: and that what I have writen upon this ſubject will meet with no better ſucceſs. I find this compariſon is by no means juſt, ſince I practiſed what I teach a great many years before I wrote upon it, that I would never put pen to paper had I not konwn by my own experience, that this practice was not impoſſible, that it is likewiſe very uſeful, and very prudent, and this was the motive

tive which prevailed upon me to publish it. In a word, I have been the occasion of a great many persons practising it, who find themselves the better for so doing; so that the laws of *Plato* have no resemblance to the advices which I give. But such persons who deny themselves nothing that they may gratify their senses do not care to give me their approbation. However I pity these men, tho, they deserve for their intemperance to be tormented in their old days with a complication of distempers, and to be victims of their passions a whole eternity. I am, *&c.*

CHAP. IV.

Of the Birth and Death of Man.

THAT I may not be defficient in that duty of charity, which all men owe to one another, or loſe one moment of that pleaſure which the enjoyment of life affords; I will again write to inform thoſe, who do not know me, of what they who are aquainted with me have known and ſeen. What I am going to ſay will be looked upon as impoſſible or incredible: But at the ſame time nothing is more certain; it being what a great many know, and what is worthy to be admired by all poſterity. I am now ninety five years of age, and find myſelf as healthful, briſk, and airy, as if I were but twenty five years old.

What

What ingratitude ſhould I be guilty of, did I not return thanks to the divine goodneſs for all his mercies reached out unto me! Moſt of your old men have ſcarce arrived to ſixty, but they find themſelves loaded with infirmities. They are melancholy, uhealthful, always full of the frightful apprehenſions of dying: They tremble day and night for fear of being within one foot of their graves; and are ſo ſtrongly poſſeſſed with the fancy of it, that 'tis a hard matter to divert them, but for a moment, from that doleful thought. Bleſſed be God, I am free from their ills and terrors. 'Tis my opinion, that I ought not as yet to abandon myſelf to that vain fear. This I will make appear by the ſequel, and will alſo evince how certain I am of living an hundred years. But that I may obſerve a method in the ſubject I am treating of, I will begin with the birth of man, and end with his death.

I ſay then, that ſome bodies are born with

with so bad a constitution, that they live but few days or months. Whether this proceeds from the bad constitutions of the parents, or from the influences of the stars, or from a weakness of nature, which derives this defect from some foreign cause, is hard to determine. For 'tis not likely, that nature, as she is the common parent of all mankind, should be guilty of over-fondness to some of her children, and of cruelty towards others.

Since we are not able to discover the true reason from whence the shortness of our lives proceeds, it is in vain to enquire into the cause of it; 'tis enough to know, that there are bodies which die almost as soon as they are born.

Others are born well shaped and healthful, but of a tender make; and some of these live ten, twenty, thirty or forty years, without being able to attain to that period which is called old age.

Others

Others there are, who bring along with them a ſtrong conſtitution into the world, and they indeed get to be old; but then they are very decriped and unhealthful, as hath been already obſerved, bringing upon themſelves all the diſtempers they labour under; becauſe they truſted too much to the ſtrength of their conſtitution. They are unwilling to alter their courſe of life, and make no difference between their being old and young, as if they were to be as vigorous at fourſcore as in the flower of their days. By this means, they never correct their conduct, nor make any reflection that they are old, that their conſtitution decays, that their ſtomach loſes every day ſomething of its natural heat; and for that reaſon they ought to be more careful both of the quality and quantity of what they eat and drink. They are of opinion, that a man's ſtrength impairing as he grows in years he ought to repair and ſupport it by a greater quantity of food; they fancy that to eat a great deal preſerves their lives;

lives; but therein they are miſtaken; for the natural heat beginning to decay, they over-charge it with too much food, and prudence requires that a man ſhould proportion his diet to his digeſtive faculties. This is certain, that the peccant humours proceeed only from an imperfect digeſtion, and there is but little good chyle made, when the ſtomach is charged with freſh aliments, before it has thrown off the former meal's meat into the inteſtines. It cannot then be urged too often, that, when the natural heat begins to decay, 'tis neceſſary for the preſervation of health to abate the quantity of what one eats and drinks every day; nature requiring but very little for the ſupport of the life of man, eſpecially that of an old man.

However inſtead of taking this courſe, moſt old people continue to live as they did formerly. If they had ſtinted themſelves in time, they would at leaſt have arrived to my years, and enjoyed as long

long a life as myſelf, ſince they brought into the world a ſtrong conſtitution. They might have lived ſo long at leaſt, I ſay; for they might have arrived to ſixſcore, as a great many others who lived ſoberly have done, whom we have known ourſelves, or have heard of by tradition, provided always that they had as happy a conſttiution as thoſe people. Had I been as well made, I would not queſtion but I might prolong my days to that date; but becauſe I was born with a tender conſtitution, I cannot hope to live above a century: and even they who are of no ſtronger a make than myſelf may, by living ſoberly as I do, eaſily attain to the ſame period.

Nothing ſeems more delightful than this certainty of a long life, whilſt the reſt of mankind, who obſerve not the rules of ſobriety, are not ſure of ſeeing the next day. This expectation of a long life is founded on ſuch natural conſequences as can never fail. It is next to impoſſible, that he who leads a regu-

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lar and ſober life ſhould fall ſick, or die a natural death before the time, that nature has preſcribed. I ſay he cannot die before that time, becauſe a ſober life prevents that corruption which feeds our diſtempers, which cannot be produced without a cauſe; and if there is no bad one reigning, there can be no fatal effect, or violent death.

There is no queſtion to be made, but that a regular life puts at a diſtance the ſad hour of our death; ſince it is able to keep the humours in an exact temperature: whereas on the contrary, gluttony and drunkenneſs diſturbs, heats and puts them into a ferment; which is the origin of catarrhs, fevers, and almoſt all the accidents which hurry us to our graves.

However, tho' ſobriety, which preſerves us from abundance of diſaſters, may repair what exceſs has impaired, yet it muſt not be ſuppoſed that it will make a man immortal. It is impoſſible

but

but that time, which effaces all things, ſhould likewiſe deſtroy the moſt curious workmanſhip of nature. That which had a beginning muſt needs have an end; but man ought to end his days by a natural death, that is, without any pain, as they will ſee me die when the radical moiſture ſhall be quite exhauſted.

I find this principle of life ſtill ſo perfect in me, that I promiſe myſelf ſtill to be at ſome diſtance from my laſt day; and I fancy I am not miſtaken; becauſe I am healthful and briſk, reliſh all I eat, ſleep quietly, and, in a word, none of my ſenſes fail me. I have ſtill a lively fancy, a happy memory, a ſound judgement, a ſtrong heart, and my voice is more tuneable than ever, (tho' the firſt organ that fails) ſo that I can chant forth my office every morning, without any prejuice to my lungs, and more eaſily than I could in my youth.

All theſe are infallable ſigns that

I have a great while ſtill to live; but that my life ſhall end, whenever it pleaſes God. How glorious will it then be having been attended with all the happineſs this world can afford, ſince age has freed me from the ſlavery of my paſſions A prudent and regular old age conquers and eradicates them, prevents them from bringing forth any envenomed fruits, and changes all the ill thoughts which youth inſpires in thoſe that are good.

Being no longer a ſlave to ſenſe, I am not troubled with the thoughts that my ſoul ſhall one day be ſeparated from my body. I am no longer diſturbed with anxious fears, and raking cares, nor vexed at the loſs of that which is not really mine. The death of my friends and relations occaſions no other grief in me, than that of the firſt movement of nature, which cannot be avoided, but is of no long continuance.

I am ſtill leſs moved at the loſs of any temporal

temporal good, so afflictive to a great many persons. This is only the happiness of those that grow old by sobriety, and not of those persons, who, by virtue of a strong constitution, arrive to such an age, notwithstanding their excesses. The one enjoys a foretaste of heaven even in this world, whilst the other can not relish any pleasure without a great deal of trouble. Who would not think himself happy at my age never to be sensible of the least inconvenience? A happiness which seldom attends the most flourishing youth. There are none of them but what are subject to a thousand disorders, which I know nothing of: On the contrary, I enjoy a thousand pleasures, which are as pure as they are calm.

The first of these, is to be serviceable to my country; and how does this pleasure innocently flatter my vanity! When I reflect, how I have furnished my countrymen with useful means both of fortifying their city, and their port

that theſe works will ſubſiſt for many ages; that they will conduce to the making of *Venice* a famous republic, a rich and matchleſs city, and ſerve to internize its fair title of being queen of the ſea.

I have likewiſe the ſatisfaction of having afforded to her inhabitants, the means of always obtaining plenty of all things neceſſary for life; by manuring untilled lands, draining the marſhes, by laying under water, and fattening the fields, which were barren by reaſon of the dryneſs of the ſoil, which would otherwiſe have been a work of time.

In ſhort, I have rendered the city wherein I was born, ſtronger, richer, and more beautiful than ever, as alſo the air more wholeſom; all which is to my credit, and nothing hinders me from enjoying the glory which is due unto me.

My misfortune having robbed me of a conſiderable eſtate whilſt I was young,

I knew how to make amends for that loſs by my care; ſo that without the leaſt wrong done to any perſon, and without any other trouble than that of giving forth the orders that were neceſſary, I havedoubled my income, and ſhall leave to my grand children twice the eſtate that I had by inheritance from my anceſtors.

One ſatiſaction, which pleaſes me more than all the reſt, is, that what I have written concerning ſobriety is of great uſe to many, who loudly proclaim how highly they are obliged to me for that work: ſeveral of them having ſent me word from foreign parts, that under God, they have been indebted to me for their lives.

I have likewiſe another ſatisfaction, the the being deprived of which would very much diſturb me; which is, that I write, and draw with my own hand all that is proper for my buildings, and for the conduct of my domeſtick affairs.

I likewiſe frequently converſe with men of learning, from whom I daily receive new knowledge. And 'tis a wonder, that, at my age, I ſhould have ſo quick parts as to learn and comprehend the moſt refined and difficult of ſciences.

But that which makes me look upon myſelf as one of the happieſt of men, is, that in ſome meaſure I enjoy two ſorts of lives; the one terreſtrial, with reſpect to the actions of the body; and the other divine and celeſtial, by the pleaſures of the mind; which are attended with a great many charms, when founded on reaſonable objects, and a moral aſſurance of the infinite good things which the divine bounty prepares for us.

I enjoy then perfectly the pleaſures of this mortal life, thanks to ſobriety, which is extremely grateful to God, as being the guardian of virtue, and by way of foretaſte I enjoy eternal life, by contemplating

templating so often on the happiness of that, I can hardly think upon any thing else. I look upon death as the necessary passage to heaven, and am so far charmed with the glorious elevation to which I think my soul is designed, that I can no longer stoop to those trifles, which charm and infatuate the greatest part of mankind. The deprivation of those pleasures to which I was most addicted gives me no disquiet; on the contrary the loss of them raises my joy, since it is to be the beginning of a life incomparably more happy.

Who then would be troubled if he were in my place? However, there is not a man but may hope for the like happiness, if he would live as I do. For in short, I am neither saint nor angel, but only a man, the servant of God, to whom a sober and regular life is so graetful, that even in this world he rewards those who practise it.

If all they who retire into monaste-

ries

ries, to lead there a penitent life, a life of prayer and contemplation, would, to all their virtues, add the prudence of abridging themſelves in their diet, they would become more deſerving and more venerable.

They would be looked upon as ſaints by perſevering in their auſterities, and eſteemed as thoſe old patriarchs and ancient hermits, who obſerved a conſtant ſobriety, and lived ſo long a time. They might very probably obtain at the age of ſixſcore ſo much grace as to be able to work miracles, which they could not do for want of ſuch a perfection to which they could not arrive before that time. And beſides this privilege, which is almoſt an infallible mark of predeſtination, they would be in conſtant health, which is as rarely to be met with in the old age of the moſt pious monks, as in that of the greateſt part of the wiſeſt worldlings.

Several of thoſe monks fancy that God does on purpoſe annex infirmities

to old age, to ſerve inſtead of penance impoſed for the ſins committed in their youth: but therein, as I think, they are very much miſtaken; for I cannot imagine how God, who loves mankind, can be delighted in their ſufferings. 'Tis the the devil and ſin which brings all the evils we ſuffer upon our heads and not God, who is our father and creator. He deſires that mankind ſhould be happy both in this, and in the other world: his commands tend to no other purpoſe, and temperance would not be a virtue, if the benefit it does us by preſerving us from diſtempers were repugnant to the deſigns of God in our old age.

In ſhort, if all the truly pious were ſober, Chriſtendom would be as full of ſaints as in the primitive times; nay, they would be more numerous, becauſe the number of chriſtians is increaſed ſince that time. How many venerable doctors might edifie others by their wholeſom preachings and good examples? How many ſinners might receive bene-

fit

fit by their interceſſions? How many bleſſings might they ſhower upon the earth? Theſe monks, in obſerving the maxims which I profeſs, need not fear acting contrary to thoſe of their own rules.

There is not one that forbids them the uſe of bread, wine and eggs; ſome alſo permit them to eat fleſh. Beſides theſe things, they make uſe of ſallads pulſe, fruit, cakes, which are prejudicial to ſome ſtomachs. Becauſe theſe meſſes are offered to them in the refectory, they may perhaps be afraid of tranſgreſſing their rule, if they ſhould abſtain from them. However they would have done better if thirty years ago they had abſtained from that diet, and contented themſelves with bread, wine, broths and eggs, which are the beſt food a tender body can take. Would not this be better than the nouriſhment of the ancient fathers in the deſart, who drank nothing but fair water, did eat only wild fruit, herbs, and raw roots, yet lived a long

long time without infirmities? Our anchorets would likewise find a more easy way to heaven than those of *Thebais*.

I will conclude all with saying, that since extreme old age may be so useful and pleasant to men, I should have failed in point of charity, had I not taken care to inform them by what methods they might prolong their days. I have had no other motive in writing upon this subject, than that of engaging them to practise, all their lives, a virtue which would bring them like me to a happy old age, in which I will not cease to cry, live, live long, to the end you may serve God, and be fit for the glory which he prepares for his elect.

CHAP.

CHAP. V.

Being a Letter from a Nun of Padua, *the Grand-daughter of* Lewis Cornar.

LEWIS CORNARO was by the ill conduct of ſome of his relations deprived of the dignity of a noble *Venetian*, of which he was poſſeſſed, and which he deſerved for his virtues, and by his birth. he was not baniſhed from his country, but was free to remain in *Venice* if he pleaſed; but ſeeing himſelf excluded from all the public employments of the republic, he retired to *Padua*, where he took up his reſidence.

He married at *Udine* a city of *Friuli*; his wife's name was *Veronica*, of the family of the *Spilembergs*. She was a long time barren, and as he ardently wiſhed for

for children, he neglected nothing which might give him that satisfaction. At last, after many vows, prayers and remedies, his wife became pregnant, and was delivered of a daughter, who was named *Clara*, because of the devotion which each of them had for saint *Francis*.

This was an only daughter, and was married to *John Cornaro*, the son of *Fantin*, of the family of that name, which was distinguished by the surname of *Cornaro dell Episcopia*. It was a very powerful family before the loss which Christendom suffered by losing the kingdom of *Cyprus*, where that family had a considerable estate.

Clara had eleven children, eight sons and three daughters. *Lewis Cornaro* had also the pleasure to see himself, as it were, revived by a miracle in a great number of successors; for tho' he was very ancient when *Clara* came into the world, yet he lived to see her very old,

and his offspring to the third generation

Cornaro was a man of understanding, merit and courage. He loved glory, and was naturally liberal, nevertheless without profuseness. His youth was infirm, being very passionate and hasty: but when he perceived what damage the vices of his temper caused him, he resolved to correct them, and had command enough of himself to conquer his passion, and those extravagant humours to which he was subject. After this glorious victory, he became so moderate, mild, and affable that he gained the esteem and friendship of all that knew him.

He was extraordinary sober, and observed the rules which he mentions in his writings, and dieted himself always with so much wisdom and precaution, that, finding his natural heat decaying by degrees in his old age, he also diminished his diet by degrees so far as to

flint

ſtint himſelf to the yolk of an egg for a meal, and ſometimes a little before his death, it ſerved him for two meals.

By this means he preſerved his health and was alſo vigourous to the age of an hundred years; his mind did not decay, he never had need of ſpectacles, neither loſt he his hearing.

And that which is no leſs true that difficult to believe is, that he preſerve his voice ſo clear and harmonious, that at the end of his life he ſung with as much ſtrength and delight as he did at the age of twenty five years.

He had foreſeen that he ſhould live long without any infirmity, and was not deceived in it. When he felt that his laſt hour drew near, he diſpoſed himſelf to live this life with the piety of a chriſtian, and the courage of a philoſopher. He made his Will, and ſet all his affairs in order; after which he received the laſt ſacraments, and expected

death patiently in an elbow-chair. In ſhort, it may be ſaid that being in good health, feeling no manner of pain, having alſo his mind and eye very briſk, a little fainting fit took him, which was inſtead of an agony, and made him fetch his laſt breath. He died at *Padua*, 26*th* of *April* 1566, and was buried the the 8*th* of *May* following.

His wife died ſome years after him. Her life was long, and her old age as happy as that of her ſpouſe, only her latter days were not altogether like his. Some time before her death She was ſeized with a lingering which brought her to her grave. She gave up her ſoul one night in her bed without any convulſive motions, and with ſo perfect tranquility, that She left this life without being perceived.

This is all I can ſay of thoſe good people, by the idea which remains of them, from what I heard my deceaſed father, and ſome other friends of *Lewis Cornaro*,

Cornaro, say of them: who having lived so long after an extraordinary manner, deserve not to die so soon in the memory of man.

CHAP. VI.

Authorities taken from the History of M. de Thou; *and the Dialogues of* Cardan, *concerning* Cornaro's *method of prolonging a man's life, and preserving his health.*

THE extract of the 38*th* book of the history of *M. President de Thou*, runs thus:

" *Lewis Cornaro* was an extraordinary " and admirable instance of a long life; " for he lived an hundred years, health- " ful in body and sound in mind. He " was descended from one of the most il- " lustrious families of *Venice;* but through " some misfortune owing to his birth, " he was excluded from all honours and " public employments in the state. He " married at *Udine* in *Friuli* one *Veroni-*

" *ca*,

" *ca*, of the family of *Spilemberg*, and " being in poſſeſſion of a good eſtate, he " was very deſirous of having children " to inherit it. In ſhort, what by the " prayers he put up, and by the help " of phyſicians, he conquered the point, " and his wife whom he dearly loved, " and who was pretty well gone in years " was brought to bed of a daughter, " when he leaſt of all expected it. This " daughter, named *Clara*, was married " to *John* the ſon of *Fantini Cornaro*, a " rich family of *Cyprus*, by whom ſhe " had eight ſons and three daughters.

" In a word, *Lewis Cornaro*, by his " ſobriety, and the regimen he obſer- " ved in his diet, corrected the infirm- " mities he had contracted by intem- " perance in his youth, and by the " ſtrength of his reaſon moderated his " inclination and propenſity to anger. " So that in his old age he had as good " a conſtitution of body, and as mild " and even tempered a mind, as before " in the flower of his youth he was in-

" firm

" firm, and apt to fly out into a paſſion.
" He compoſed ſeveral treatiſes when
" he was very old, wherein he tells us
" of the irregularity of his former life,
" and of his reformation, and the hopes
" he had of living long. Nor was he
" miſtaken in his account, for he died
" calmly and without any pain, being
" above an hundred years old, at *Pa-*
" *dua*, where he had taken up his reſi-
" dence. His wife, almoſt as old as
" himſelf ſurvived him. But, within
" a ſhort time after, died a very eaſy
" death. They were both buried in St.
" *Anthony's* church without any pomp,
" according as they had ordered by
" their laſt Will and Teſtament."

In the dialogue of *Cardan*, between a philoſopher, a citizen, and an hermit, concerning the methods of prolonging a man's life, and preſerving his health, *Cardan* introduces the hermit diſcourſing thus:

" Whereas in ſolid nouriſhments,
" and even in drinks, there are ſeveral
" things

" things worthy our obſervation: *viz.*
" their natural qualities, and thoſe which
" they acquire by the ſeaſoning of them;
" the order and the time wherein we
" ought to make uſe of them, without
" mentioning the quantity of thoſe very
" aliments and drinks: it is not without
" reaſon that the queſtion is aſked, which
" of theſe things is to be regarded moſt?

" Some have declared themſelves for
" the quantity, maintaining, that it has
" in effect a greater ſhare than any other
" thing in the preſervation of health
" and life.

" The famous *Lewis Cornaro*, a no-
" ble *Venetian*, was of this mind. He
" treated on this ſubject at the age of
" fourſcore, enjoying then a perfect
" ſoundneſs of body and mind. This
" venerable old man, at the age of thir-
" ty ſix, was ſeized with ſo violent a
" a diſtemper, that his life was deſpaired
" of. Ever after that time, he took
" care to eat juſt the ſame quantity e
" very

" very meal: and tho' he was not free
" from a great many fatigues, and some
" misfortunes which occasioned his
" brothers death, yet the exactness of
" his regimen preserved him always in
" health with an intire freedom of mind.

" At seventy years of age, a coach in
" which he travelled was overthrown,
" by which he was dragged a great
" way, and wounded in his head, one
" of his legs and arms. The physicians
" despaired of his recovery, and were
" for applying a great many remedies
" to him. But *Cornaro* tells us, that
" being well satisfied of the temperature
" of his humours, he rejected all the
" assistance of the physicians and was
" quickly cured.

" Nine years after, when he was al-
" most fourscore, his friends and his
" very physicians advised him to add
" two ounces to his ordinary diet with-
" in ten or twelve days after, he fell
" sick: the physicians gave him over,

" and

" and he himſelf began to fear the " worſt, however he recovered his " health, tho' with much ado.

" The ſame author adds, that being " fourſcore years old, his ſight and " hearing was ſound and good; that " his voice held ſtrong; that he ſome- " times ſung in concert with his grand- " children; that he could either ride " or walk a foot very well, and that he " compoſed a comedy which came off " with applauſe.

" This wiſe old gentleman was then " of the opinion, that a regular and " ſmall quantity of food cantributed " more than any thing elſe to the pre- " ſervation of health; for he makes no " mention of his choice of diets. I am uſed " (ſays *Cornaro*) to take in all twelve " ounces of ſolid nouriſhment, ſuch as " meat and the yolk of an egg, and " fourteen ounces of drink. 'Tis to be " lamented, that he did not preciſely " tell us, whether he took this quantity

" at

" at once, or twice a-day: however " since he tells us, that he did eat but " a very little, it seems as if he did so " but once a-day.

" The famous Civilian, *Panigarolus*, " who lived above seventy years, tho' " of a very weak constitution, never " eat or drank above twenty eight ounces a-day, which comes to the same " quantity of *Cornaro*.

" I was intimately acqainted with " one, who never took above thirty six " ounces a-day. 'Tis true indeed, that " every fortnight he purged himself, " but he lived to above ninety years of " age

" It seems then as if *Cornaro* was " minded to keep from us a perfect " knowledge of his regimen, and only " to tell us that he had found out an extraordinary one; since he has not informed us whether he took the quantity he speaks of at once, or twice a-" day, nor whether he altered his diet:

" for

" for he treats on that subject as darkly " and obscurely as *Hippocrates*.

" 'Tis likewise strange, that the quan- " tity of his liquid should exceed that of " his solid diet, and the rather, because " what he did eat was not equally nou- " rishing, since he took yolks of eggs as " well as meat. In truth, to me he " seems to talk more like a philosopher " than a physician.

Thus far *Cardan*: but, by his leave, if he had read what *Cornaro* has written concerning a sober and regular life with attention, he would have passed a sounder judgement on his writings; for in them he not only speaks of the quantity, but in express terms discourses of the quality of his diet.

Maxims to be obſerved for the prolonging of LIFE.

IT is not good to eat too much, or to faſt too long, or do any thing elſe that is paternatural.

Whoever eats or drinks too much will be ſick.

The diſtempers of repletion are cured by abſtinence

Old men can faſt eaſily; men of ripe age can faſt almoſt as much; but young perſons and children, that are briſk and lively, can hardly faſt at all.

Growing perſons have a great deal of natural heat, which requires a great deal of nouriſhment, elſe the body will

pine

pine away: but old men, who have but a little natural heat, require but a little food, and too much overcharges them.

It muſt be examined what ſort of perſons ought to feed once or twice a-day, more or leſs; allowance being always made to the age of the perſon, to the ſeaſon of the year, to the place where one lives, and to cuſtom.

The more you feed foul bodies, the more you hurt yourſelves.

FINIS.